

# **THE BOOK OF JEREMIAH : JEREMIAH 30:5 TO 31:22 AND THE JEREMIAH TRADITION**

David Elmer Cox

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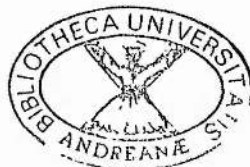
THE BOOK OF JEREMIAH:  
JEREMIAH 30:5-31:22 AND THE JEREMIAH TRADITION

Submitted by

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for the degree of Ph.D.

8 December 1992





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For my father and mother,

James William Chester Cox  
and  
Eleanor Mae Layton Cox Knutzen

and my wife and children,

Brenda Susan Bailes Cox,  
Kyle Patrick, Brian Christopher and Steven David

## ABSTRACT

David Elmer Cox's thesis is a form critical study of the salvation/deliverance/hope poetic, prophetic oracles of the Hebrew Scriptures. Beginning with the archaeological concepts of pottery dating and stratigraphic analysis, Cox presents a methodology he classifies "*Gattungen* dating". Just as pottery forms are able to be used for dating purposes because of the continuous and measurable changes which developed in pottery as the needs and living circumstances of people changed, Cox proposes that the *Gattungen* utilized by the prophets of Israel proclaiming poetic salvation/ deliverance/hope oracles might also be used as a dating device because of continuous and measurable changes in oral address. Just as with pottery forms, Cox subjects the poetic salvation/deliverance/hope oracles of the Hebrew Scriptures to typological classification and chronological ordering.

Isolating the salvation/deliverance/hope oracles outside of Jeremiah into pre-exilic, exilic and post-exilic period categories, Cox presents an evolutionary pattern of development within the salvation/deliverance/hope poetic, prophetic announcements (chapter two). Then, examining two passages scholars consider authentic Jeremiah (3:12b-13; 4:1-2), he applies the *Gattungen* dating methodology to determine that Jeremiah's salvation/deliverance/hope speeches reflected the concerns and *Gattungen* of the pre-exilic prophets (chapter three). Cox then examines the

central nucleus of poetic salvation/deliverance/hope material within Jeremiah, 30(37):5-31(38):22, a section much debated as to its dating and *Sitz im Leben*. He determines that the *Gattungen* utilized by the poetic consolation collection are from a time later than Jeremiah of Anathoth. Through *Gattungen* dating procedure and historical-critical methodology, Cox proposes that 30(37):5-31(38):22 was a separate poetic collection which attained a recognizable textual shape in the early post-exilic period (chapter four). Cox proposes that the poetic consolation collection is an example of deutero-prophetic activity (chapter five).

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CHAPTER ONE  
INTRODUCTION TO THESIS, PROCEDURES  
AND  
RESULTS OF RESEARCH

I. Introductory Comments.

During the summer of 1979 I worked on the *Tell el-Hesi* excavation in southwest Israel. While there, as well as through study prior and subsequent to this experience, I was instructed in the discipline of stratigraphic analysis. Being exposed to terms such as field, area, level, *stratum*, *in situ*, *loci*, and the principles of sequence dating expanded my understanding regarding the science of archaeology and the history of ancient Israel. I was intrigued by the use of pottery chronology, which still remains the most accurate standard of dating for all time periods within the Bronze and Iron Ages. Potsherds are in great evidence within the side walls of an archaeological site from these periods. If the archaeologist is able to find a piece from a rim, brim or handle of a pot a reliable dating may be achieved--usually within 50 to 100 years. This dating is able to be achieved because the *form* evidenced in the potsherd is *datable*. Studies have been made regarding the size, use, style, and shape of pottery forms throughout the Bronze and Iron Ages. The pottery forms have evolved through the different time periods as the

needs and living circumstances of people changed. The continuous and measurable changes of the pottery forms through the Bronze and Iron Ages have been catalogued, and are able to be used as a chronological reference point. Combined with documented, clear stratigraphic analysis, archaeologists are then able to date occupation levels within a site.

Within my work on the poetic prophetic materials of the Hebrew Scriptures, I have chosen to deal with the *forms* utilized by messages offering salvation/deliverance/hope. A concept developed within my research, which will be called in this thesis "*Gattungen* dating". The concept, simply stated, is this: Just as pottery forms are able to be used for dating purposes within archaeological sites, the *Gattungen* utilized by the prophets of Israel might also be used to date the poetic salvation/deliverance/hope messages within Hebrew Scripture. As with pottery forms, it would be expected that, through time and as need or circumstances demanded, the poetic *Gattungen* used by the prophets to declare salvation/deliverance/hope would undergo continuous and measurable change. These changes would be subject to typological classification and chronological ordering.

David Noel Freedman has utilized a similar concept of applying a viable sequence-dating in his work<sup>1</sup> on

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1. David Noel Freedman, *Pottery, Poetry and Prophecy, Studies in Early Hebrew Poetry*, Eisenbrauns, Indiana, 1980.

early Hebrew poetry, as have W. F. Albright<sup>2</sup>, Hermann Gunkel,<sup>3</sup> and other scholars. I propose to use the concept introduced in the preceding paragraph, attempting to find patterns, formulas and other criteria used by the Hebrew prophets in creating a viable sequence-dating system utilizing *Gattungen* to determine the period an individual prophecy was composed.

This system of *Gattungen* dating would be of assistance in dealing with the main poetic section of Jeremiah's Book of Consolation, 30:5-31:22. Since there is a great diversity of opinion regarding this poetic collection, assistance from a new methodology would be helpful in determining whether the material originated with the historical Jeremiah, or if it is a product of the later Jeremianic tradition. Knowing more clearly the date of this poetic collection will help us in understanding the *Sitz im Leben* and purpose for this material within Israel.

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2. W. F. Albright, *Yahweh and the Gods of Canaan*, Doubleday, Garden City, 1968.

3. Hermann Gunkel, "Die Propheten als Schriftsteller und Dichter", in *Die Schriften des Alten Testaments*, ed. H. Gunkel, et al., 2nd ed., Vandenhoeck and Ruprecht, Gottingen, 1923, vol. 2, part 2, xxxiv-lxx; *Die Propheten*, Vandenhoeck and Ruprecht, Gottingen, 1917, especially Chapter 4, "Schriftstellerei und Formensprache der Propheten", 104-40.

## II. Archaeological Field Methodology And Examination Of Salvation/Deliverance/Hope Within Poetic Prophecy.

### A. Archaeological Field Methodology--Isolation, Cataloguing, and Dating Procedures.

Within an archaeological excavation of a site, many factors are incorporated within the examination of any given area. *Isolation* of a specific area in which one examines is essential. Excavation must be done in a controlled environment and location. The careful *cataloguing* of soil, debris, refuse, building materials and items found *in situ* are necessary. Everything which is found within a level or *stratum* is useful in understanding the occupational legacy of prior ages. Finally, after strict stratigraphic analysis has been documented, the sequence dating of pottery is able to proceed, giving a reasonably exact scientific dating to the examined occupational level.

A similar procedure would be necessary within any examination of the prophetic poetic salvation/deliverance/hope materials if we hope to devise a *Gattungen* dating methodology, which would then become a reliable instrument for determining chronological sequence.

### B. Concept of "Gattungen Dating" within the Field of Salvation/Deliverance/Hope Materials.

I have isolated my field of inquiry to the poetic prophetic salvation/deliverance/hope materials. To be a prophet was to be a poet, this being one of their role-

specific skills.<sup>4</sup> "Prose" prophecy which appears in the Hebrew Scriptures has been determined to be a later written style. The poetic prophecy which appears in the Hebrew Scriptures corresponds more closely to the actual or historical speech patterns of the prophets.<sup>5</sup> That the prophets *might* have spoken *occasionally* in prose is not discounted, yet the primary medium of the Hebrew prophets from the beginning of the movement within Israel until at least the later exilic period was poetic in style. It is these oral forms which I am most interested in for developing a *Gattungen* dating methodology. It is this poetic "field" of prophecy which will occupy the research.

Our catalogued list of *in situ* materials within this isolated field comes from the strata of the pre-exilic, exilic and post-exilic periods. Utilizing the research available on these prophetic units, I have placed these texts within the following chronological classifications:

Pre-Exilic Texts: Amos 5:4-6, 14-15; Hosea 2:16-17(MT), 18-25 (MT); 11:8-9, 11; 14:5-9(MT); Isaiah 1:24-26; Zephaniah 3:11-13.

Exilic Texts: Isaiah 40:1-11; 41:8-13, 14-16, 17-20; 42:14-17; 43:1-7, 16-21; 44:1-5; 45:1-7; 46:3-4, 9-13; 48:12-17; 49:7-12, 14-21, 22-23, 24-26; 51:12-

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4. See David L. Petersen, *The Roles Of Israel's Prophets*, JSOTSS 17, JSOT Press, Sheffield, 1981, pages 90-93; also D. Freedman, *ibid.*, page 21f.

5. See, among others, H. Gunkel, "Die Propheten als Schriftsteller und Dichter", xxxix-xlii.



16; 54:1-10, 11-17; 55:1-5; Zephaniah 3:9-10, 14-20.

Post-Exilic Texts: Amos 9:11-12, 13-15; Isaiah 25:1-5; 26:1-19; 29:17-21, 22-24; 35:1-10; 56:1-2, 3-8; 57:14-21; 60:1-22; 61:1-11; 62:1-12; 65:16b-25; 66:6-16; Micah 2:12-13; 4:6-7, 8, 9-10, 11-13; 7:8-10, 14-17, 18-20; Joel 2:12-14, 18-27; 4:18-21(MT); Zechariah 9:9-10, 11-17; 10:3-7, 8-12.

There will be an examination of the poetic prophetic units within each chronological period, with the intent of classifying their *Gattungen*. After this classification process is complete, we will determine a set of conclusions about the salvation/deliverance/hope prophecies from each period. These conclusions will then be implemented in our study of the salvation/deliverance/hope prophecies within the Jeremianic corpus.

#### C. Limit of Materials and "Gattungen Dating" within Israelite Prophecy Analysis.

This methodology is limited to the salvation/deliverance/hope oracles. It is not intended to be used in examining other poetic prophetic materials, though a similar style of classification could perhaps be developed for these passages. Royal Oracles and Oracles Against the Nations units will not be considered within this study because of their situational and chronological differences with the rest of the salvation/deliverance/hope material.<sup>6</sup>

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6. This is discussed more fully within Chapter Two (below).



### III. Procedure Of Methodology Within Thesis.

Chapter Two will begin our examination of the salvation/deliverance/hope prophecy outside of the Jeremianic corpus. This will include a survey of the chronologically classified texts. A set of conclusions which catalogues the defined characteristics of the prophecies within each period studied will be provided. A conclusion will then be offered as to whether our concept of *Gattungen* dating can be used as an instrument for determining chronological sequence.

Chapter Three will demonstrate these procedures on two passages within the Jeremianic field (3:12b-13; 4:1-2) which are considered authentic Jeremiah. There will be: a survey of what previous scholarship has suggested regarding these texts; an exegetical analysis of the texts; and a classification of their *Gattungen*. It will then be determined if the utilization of our *Gattungen* dating procedure within the Jeremianic corpus is justified.

Chapter Four will analyze Jeremiah 30:5-31:22. Again there will be: a survey of what previous scholarship has determined regarding this collection; an exegetical analysis of 30:5-31:22; and a classification of the *Gattungen* utilized within the poetic consolation collection.

Chapter Five will examine the question of whether or not Jeremiah 30:5-31:22 might be classified as deutero-prophetic literature.

#### IV. Conclusions Of Research And Thesis.

Our research as recorded in this thesis will yield the following conclusions:

1. Within Chapter Two we have been able to propose and implement a methodology of Gattungen dating, based on finding characteristics which are distinctive to the *Gattungen* utilized in proclaiming messages of salvation/deliverance/hope within the pre-exilic, exilic and post-exilic periods. There are instances where some form characteristics appeared in two of the chronological periods, but not within all three.

Within the pre-exilic period, one *Gattung* was consistently and exclusively utilized, the basic salvation prophecy speech. This form's structure is very rudimentary: it contains (1) a prophetic communication from Yahweh (2) announcing future events. These units were inextricably bound together with judgment speeches: no units which spoke of salvation/deliverance/hope could be separated from the context of a judgment speech. The units were characteristically small, terse poetic utterances. They were concerned about the future, condemning the

moral and cultic attitudes and practices of their times.

The exilic period discarded the basic salvation prophecy speech, utilizing more advanced and refined *Gattungen* to proclaim salvation/deliverance/hope prophecies. The oracle of salvation, the proclamation of salvation, the announcement of salvation and the promise of blessing each were adapted from earlier Yahwistic cult usage in providing innovative messages to the community of exiles in Babylon. These units grew in length from their pre-exilic counterparts--finding short, concise prophetic speech units within this period becomes very difficult. The salvation messages in this period were separate from judgment motifs and forms. This period provided "pure" salvation messages, with no prerequisite requirements by the people being necessary to receive the salvation/deliverance/hope offered by Yahweh.

The post-exilic period provided another shift in the *Gattungen* used to present poetic prophetic salvation/deliverance/hope messages. A greater variety in style is apparent, as attested in a listing of the different *Gattungen* employed (frequency noted within parentheses): announcement of salvation (9); proclamation of salvation (5); chiastic poetry which utilized announcements of salvation (3); oracle of salvation (1);

eschatological poems patterned after oracle of salvation (1); eschatological hymn of thanksgiving (1); eschatological hymn of victory (1); prophecy of salvation (1); statement of accusation announcing salvation (1); call to repentance (1). This spectrum of forms indicated the need within post-exilic prophecy to provide fresh ways of communicating messages of salvation/deliverance/hope. There is an evidence of a breakdown of the *Gattungen* utilized as the need to proclaim these messages caused a strain on the limitation of the various form categories. Chiastic poetry announcing salvation appears during this period, indicating an increasingly sophisticated evolution of style and language. The eschatological themes of Yahweh which will bring about a new age, transform the cosmos, society and the world dominate the speech of this period. This influence of eschatological themes is great enough for the most used exilic form, the oracle of salvation, to be rarely utilized. We suggest that this occurs because the oracle of salvation format speaks of offering help and divine intervention for the *present*, rather than the future. Judgment and salvation themes and formats also become mixed because of this theological influence.

2. Within Chapter Three an examination was completed which analyzed Jeremiah 3:12b-13, 4:1-2.

Both passages exhibited forms consistent with other pre-exilic poetic prophetic salvation/deliverance/hope material. Both of these units have been influenced by the *Gattung* "summons to repentance". From the perspective of basic prophecy, these units simply and clearly conveyed (1) a prophetic communication from Yahweh (2) announcing future events. No reevaluation of our previous observations were required. None of the forms present in exilic materials, nor of the forms which appear within the post-exilic materials<sup>7</sup> are used within the historical Jeremiah units located in 3:1-4:2. The presence of these forms appears to have no influence upon the authentic Jeremiah materials within this section. It would be proper to view Jeremiah more as a pre-exilic prophet, bound by the theology, environment and conventions of prophetic speech of this era than as the bridge between the pre-exilic era and the exilic prophets. The Jeremiah who proclaims Yahweh's message within 3:12b-13, 4:1-2 does not reflect the concerns nor employ the *Gattungen* of the prophet who communicates to the Judean exiles within Isaiah 40-55: these prophets and their messages come from two different prophetic perspectives.

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7. Excluding the one instance of an independent summons to repentance which occurs in Joel 2:12-13. No other "post-exilic" categories are in evidence.

3. Within Chapter Four, we implement our *Gattungen* dating methodology. We determined that the established pre-exilic patterns of the *Gattungen* dating methodology and the authenticated pre-exilic salvation/deliverance/hope patterns of Jeremiah were not in evidence. There are sections within 30:5-31:22 which may be considered prophetic speech from Jeremiah of Anathoth almost without question, specifically 30:5-7, 12-14, 23-24: these are judgment speeches, however, and do not come under the critique of our *Gattungen* dating methodology. The remainder of the material within the poetic collection does not correspond to our pre-exilic *Gattungen* categories. The representation of forms (primarily announcements of salvation and proclamations of salvation) points to a period *later* than the pre-exilic, specifically, the exilic and post-exilic periods. The elaborate combination of judgment and salvation material, intentionally bound together within the collection, plus the breakdown of the proclamation of salvation form within 31:15ff points to characteristics of salvation/deliverance/hope messages within the post-exilic period. The earlier opinion stated by Mowinckel that 30:5-31:22 was originally an independent unit probably from the post-exilic period is supported by the *Gattungen* dating methodology.

Within Chapter Five we suggest that Jeremiah 30:5-31:22 is deutero-prophetic material. This conclusion is founded on our research and *Gattungen* methodology, and is subsequently based on the following points: (1) this poetic consolation collection has been appended or inserted into a collection attributed to Jeremiah; (2) 30:5-31:22 is dependant and composite in alluding to earlier prophetic words, motifs and traditions; (3) the collection reflects a general and consistent expectation for the future, utilizing an eschatological scenario; and (4) this literature has a *Sitz im Leben* which may be classified exegetical, and also roughly classified liturgical.

The following points are suggested regarding the poetic consolation collection in light of our deutero-prophetic hypothesis:

1. Our methodology of *Gattungen* dating places the presentation of this material within the early post-exilic period.
2. The collection was apparently written within "Judah" prior to the second temple's construction and government solidification. We suggest it was written prior to 515 B.C.
3. *Sitz im Leben*. This prophetic material appears to be rooted within a cultic setting (31:8b LXX, "the festival of passover"), and utilized when the land is able to be inhabited again. It stands



as an exegetical document authenticating the recently arrived community of Babylonian exiles to Judah. The consolation collection utilizes an eschatological scenario, yet recognizes the historical circumstances of the community. I suggest the writer is a Jeremianic traditionist in sympathy with the community's hierocratic element.

The purpose of the poetic consolation collection is to revive the eschatological hopes of the people noted within 30:18-22, 31:5-6, 7-9, 10-14. The collection provides positive propaganda to the scattered, former inhabitants of the land. The situation of 30:5-7, 12-14 has passed. Yahweh has created salvation in the land: people may walk about in safety (31:22 LXX). The people are called to return.

The fracturing of Judean society in 597 and 587 brought discontinuity to the established cultic and social structures of Judah. With the loss of the temple, the land and the Davidic monarchy the people's contact points with Yahweh were disrupted. As the condition of exile was changed by Cyrus in 539 B. C., authentication was sought for handing on the true traditions of the past, examining these traditions with the need to find hope for the future. A need for continuity with the past was necessary within the societal and cultic structures. Words of salvation/deliverance/hope were sought from the earlier prophets, certifying the covenant relationship between the people and



Yahweh, acknowledging the true faith, and recognizing the cultic and governmental circumstances implemented by the returning community.

Building from a prophecy of disaster of Jeremiah's (30:5-7, 12-14), triggered by an ambiguous phrase (30:7b), words of salvation/deliverance/hope were drawn together which proclaimed and certified the salvific intervention of Yahweh on behalf of the people. Phrases, imagery and motifs of the historical Jeremiah of Anathoth were utilized within this message of consolation, collected within a poetry format, and proclaimed using the salvation/deliverance/hope speech forms of the day. This message authenticated and brought continuity to the governmental and cultic systems which were in existence, offered an eschatological word of redemption, and called for a scattered people to return to the land gifted to their ancestors by Yahweh. This poetic consolation collection was used both as an exegetical tool and a liturgical device. The people are called to enact the salvific drama which remembered the people's redemption from bondage in Egypt (specifically at the passover celebration), now including rescue from exile within Babylon. The logical compilers and redactors of this collection would be identified with the traditionist circle, most probably among the hierocratic elements, both cultic and political, within the pre-second temple community.

## CHAPTER TWO

THE FORMAT AND FUNCTION OF CLASSICAL PROPHECY'S POETIC  
SALVATION/DELIVERANCE/HOPE MATERIALS PART II. Introduction--A statement of the problem

יְרֵמְיָהוּ, "Yahweh exalts", is not the usual understanding or reaction when a person hears the name "Jeremiah". Jeremiah's name is rarely associated with exaltation: rather, it is associated with denunciation, judgment and distress. The word "jeremiad" sums up the "Western" historical response to the message proclaimed within the Jeremiah tradition. Though this may be too harsh a treatment of Jeremiah's legacy when considering the present collection of material, one can only question the irony of Jeremiah having little prophetic opportunity to proclaim salvation, hope or exaltation, either regarding Yahweh, Judah, Israel or Jerusalem.

As work done by Nicholson<sup>1</sup>, Raitt<sup>2</sup>, Stulman<sup>3</sup> and other scholars indicates there are noteworthy occurrences of salvation/deliverance/hope material dispersed within the prose passages of the Jeremiah tradition. Though Raitt argues that six of these

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1. E. W. Nicholson, *Preaching To The Exiles*, Basil Blackwell, Oxford, 1970.

2. Thomas M. Raitt, "Jeremiah's Deliverance Message To Judah", *Rhetorical Criticism*, ed. J. Jackson and M. Kessler, Pickwick Press, Pittsburg, 1974, 166-185; *A Theology Of Exile*, Fortress Press, Philadelphia, 1977.

3. Louis Stulman, *The Prose Sermons Of The Book Of Jeremiah*, SBLDS 83, Scholars Press, Atlanta, 1986.

passages<sup>4</sup> are authentic deliverance speeches from Jeremiah<sup>5</sup>, the opinion that the prose material within Jeremiah finds its origins and purpose within the exilic period (and later) is the more accepted position among scholars.<sup>6</sup> Within the poetic portions of Jeremiah, the salvation/deliverance/hope material is primarily centered within chapters 30-31<sup>7</sup>. Unless one were to view the invitation offered to Israel in the calls to repentance in Jer. 3:12-13 and 4:1-2 as hope material, the divine answer to Jeremiah in 15:19-21 as part of an oracle of salvation<sup>8</sup>, or regard the "negative" Oracles against the Nations within Jeremiah 46-51 as deliverance oracles for Judah/Israel, there is no poetic salvation/deliverance/hope

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4. Jer.24:4-7; 29:4-7, 10-14; 32:6-15, 42-44; 31:31-34; 32:36-41; 33:6-9.

5. Raitt, *op.cit.*, 106-128.

6. The Jeremianic prose material has been considered suspect with regard to its authenticity since the studies of B. Duhm, *Das Buch Jeremias*, J. C. B. Mohr, Tübingen and Leipzig, 1901, XI-XX; cf. S. Mowinckel, *Zur Komposition des Buches Jeremia*, J. Dybwad, Oslo [Kristiania], 1914; W. Rudolph, *Jeremia*, J. C. B. Mohr, Tübingen, 1947, 2nd ed., 1958, XIII-XVIII.

7. This excludes consideration of Jer.46-51. Though oracles against other nations have been understood to be salvation statements with regard to Israel/Judah, they maintain and promote a unique function and *Gattung* over against other poetic prophetic salvation/deliverance/hope materials. These materials also transcend the proposed dating periods.

8. John A. Berridge, *Prophet, People, And The Word Of Yahweh*, Evz-Verlag, Zurich, 1970, 132-136, 208-209, who considers this text to contain an affirmation for Jeremiah and the results of salvific action. J.F.A. Sawyer, *Prophecy and the Prophets of the Old Testament*, Oxford University Press, 1987, 27, and Jeremiah Unterman, *From Repentance to Redemption, Jeremiah's Thought in Transition*, JSSOTSS 54, JSOT Press, Sheffield, 1987. I consider this passage to be at best marginally related to this study since the passage is an affirmation of an individual and not the people.

material within Jeremiah other than chapters 30-31. Also, the tone and emphasis of Jeremiah 30-31, dealing with the restoration of the fortunes of the people, cause them to stand out from the other sections of the Jeremianic corpus. It is not customary to find "positive" statements within the poetic sections concerning the future of the people Jeremiah addresses outside of chapters 30-31. Such a distinctiveness speaks of the significance of these chapters within the redaction and formation of the Jeremiah tradition.

Understandably, there have been a variety of opinions regarding the authenticity of Jer.30-31 and its significance within the Jeremiah tradition. These chapters have also prompted a number of questions. Why is this material present within the book as we have it? What themes can be isolated? Do the concerns and issues which appear assist us to identify the community and historical period being addressed? Who is speaking to whom? Does the phraseology of these verses offer any insight as to authorship, tradition or historical influences? Are there issues regarding format, style and genre which can give us insight to the setting of the text? Do these verses of poetry appear to relate to their immediate context within the book, or have they been inserted? If these verses have been inserted, what was the intent of the redactor? And, since there is a noticeable absence of poetic salvation/deliverance/hope material within Jeremiah, and a plentiful existence of judgment/threat material, what do chapters 30-31 tell us by their presence within the Jeremianic

tradition? The question is not simply concerning the juxtaposed opposites of "weal" and "woe" material: what is the likelihood that this material could (or could not) be from the historical Jeremiah? Is this material "typical" of established patterns within the *stratum* of pre-exilic Israelite prophecy?

Within this chapter I intend to present a survey and evaluation of the poetic salvation/deliverance/hope materials of the classical prophets with the exception of Jeremiah. A study of the Jeremiah materials outside of chapters 30-31 will be pursued below in chapter three. A cataloguing of previous scholarly analysis with regard to literary, historical, form and tradition criticism will be offered. My research of the Masoretic text and versional studies (Septuagint, Targum, Vulgate, notes from Origen's Hexapla) will also be included there, as well as the results from this study which offer new understandings to the examination of the poetic text of Jeremiah 30-31.

The rationale for isolating this material is very basic. A study of the form, patterns and structure of the poetic salvation/deliverance/hope material within the pre-exilic, exilic, and post-exilic prophets may be useful in giving us insight into the collection/redaction process of Jer.30:5-31:22. Such a study may offer us new perceptions into many of the questions I have listed above. I hope it will also give insight into the evolution and development of the salvation/deliverance/hope material as it was employed by the classical prophetic movement within ancient Israel.

If such progressive development is able to be traced, the question of the historical background of the poetry of Jer.30-31 may be more clearly clarified. It may be possible to identify Jeremianic kernels throughout the material which presently exists, and the development of the Jeremiah tradition by the community. It may also be possible to apply our conclusions regarding the evolution and development of the salvation/ deliverance/hope materials in determining the layers or *stratum* of different sources utilized in the canonical presentation of Jeremiah. The dating of the poetic material might also be clarified, as to its pre-exilic, exilic, or post-exilic origins, as well as its possible Jeremianic, or non-Jeremianic, origins. If this is possible, the process would be classified "*Gattungen* dating".

## II. Procedures and Methodology

The manuscripts which will be utilized for this study will be the Hebrew Masoretic text as attested to in *Biblica Hebraica Stuttgartensia*<sup>9</sup>. If textual difficulties arise which need clarification so to define the *Gattung* being used, the Greek text attested to in the *Septuaginta*<sup>10</sup> will be employed.

9. A. Alt, O. Eissfeldt, P. Kahle, R. Kittel, ed., *Biblica Hebraica Stuttgartensia*, Deutsche Bibelstiftung, Stuttgart, 1966/67.

10. A. Rahlfs, ed., *Septuaginta*, Vol. II, Privilegierte Württembergische Bibelanstalt, Stuttgart, 1935.



The texts which will be examined have been selected by their appearance and structure as typifying the poetic prophetic speech forms of: basic prophecy<sup>11</sup>; prophecy of salvation, oracle of salvation, or proclamation of salvation<sup>12</sup>; announcement of salvation or promise of blessing<sup>13</sup>. These texts embody the basic characteristics of: 1) conveying a message of assurance or promise of weal, relief from existing conditions of stress/distress, or the reversal of the fortunes of the community; 2) the appearance of phrases which present this message as divine speech from Yahweh; and 3) the design or style of communal speech for the community of Israel and/or Judah. Royal oracles<sup>14</sup>,

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11. Gene M. Tucker, "Prophetic Speech", *Interpretation* XXXII (1978), 31-45. He comes to the conclusion that "the most common and distinctive genre of prophetic speech is the prophecy...The genre is defined by two factors...(1) The prophet presents a communication from God (2) announcing future events", 44.

12. A basic definition of these form structures is available (among many others) in W. Eugene March, "Prophecy", 162-164, *Old Testament Form Criticism*, Vol.2, John H. Hayes, ed., Trinity University Press, San Antonio, 1974.

13. An announcement of salvation provides the listener with a declaration of the saving intention or intervention of Yahweh. This ordinarily comes either with a description of (1) the saving act itself; or (2) of the coming "state" of salvation. The messenger formula is not necessary for this form to commence: the message proclaims the identity of Yahweh as the speaker. The promise of blessing is a form similar to the oracle of salvation, but different in that it is not an answer to a lament, but a statement which comes purely as a blessing from Yahweh. This is generally utilized within the psalms to an individual. Cf. Mowinckel, *The Psalms in Israel's Worship*, trans. D. R. Ap-Thomas, Abingdon, Nashville, 1962, Vol. II, 44f.

14. cf. Isaiah 2:2-5; 9:1-6(MT); 11:1-9; 45:1-7; Micah 4:1-5; 5:2-6.

and oracles against the nations<sup>15</sup> will not be considered within this study.

Sociological information<sup>16</sup>, historical analysis and other disciplines which may add insight to the examination of the text will also be interjected into this investigation as is helpful and prudent.

Using a consensus of the scholarship available through various commentaries, research works, and articles, I have classified these texts under the categories pre-exilic, exilic and post-exilic.<sup>17</sup> The texts which will be examined are:

#### Pre-Exilic Texts

Amos 5:4-6, 14-15; Hosea 2:16-17(MT), 18-25(MT); 11:8-9, 11; 14:5-9(MT); Isaiah 1:24-26; Zephaniah 3:11-13.

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15. Again, OAN appear as a form which transcends all of the dating periods we intend to examine. The OAN therefore do not assist the process of determining a *Gattungen* dating reference matrix.

16. Information concerning the phenomenon of religious expression within society in general may be helpful in cataloging these oracles/speeches. Cf. P. L. Berger, "Charisma and Religious Innovation: The Social Location of Israelite Prophecy", ASR 28 (1963), 940-950; J. Lindblom, Prophecy in Ancient Israel, Fortress Press, Philadelphia, 1962; Robert R. Wilson, Prophecy and Society in Ancient Israel, Fortress Press, Philadelphia, 1980.

17. The Pre-Exilic time period will include those texts considered to have originated before the fall of Jerusalem, 587 B.C.. The Exilic time period will include those texts considered to have originated from after the fall of Jerusalem to Cyrus's ascendancy of the throne of Babylon, 587 B.C.-539 B.C.. The Post-Exilic time period will include those texts considered to have originated after the ascendancy of Cyrus to the throne of Babylon, 539 B.C..



### Exilic Texts

Isaiah 40:1-11; 41:8-13, 14-16, 17-20; 42:14-17; 43:1-7, 16-21; 44:1-5; 45:1-7; 46:3-4, 9-13; 48:12-17; 49:7-12, 14-21, 22-23, 24-26; 51:12-16; 54:1-10, 11-17; 55:1-5; Zephaniah 3:9-10, 14-20.

### Post-Exilic Texts

Amos 9:11-12, 13-15; Isaiah 25:1-5; 26:1-6; 29:17-21, 22-24; 35:1-10; 56:1-2, 3-8; 57:14-21; 60:1-22; 61:1-11; 62:1-12; 65:16b-25; 66:6-16; Micah 2:12-13; 4:6-7, 8, 9-10, 11-13; 7:8-10, 14-17, 18-20; Joel 2:12-14, 18-27; 4:18 21(MT); Zechariah 9:9-10, 11-17; 10:3-7, 8-12; Habakkuk 3:1-19.

The intent of this study is to isolate and catalogue what *Gattung* and theological tradition may be consistently identified in each of the above categories. This information will be of assistance as we examine Jer.30:5-31:22.

A statement of preliminary observations will be made after each category of examined texts. A summary and analysis of these observations will be made after all the texts have been discussed. Conclusions from this study will then be offered, as well as suggestions and questions of relevance to the study of the poetry within Jer. 30-31.

Three perspectives of the texts examined must be held in a creative tension: 1) the origins of the text; 2) the treatment and growth of the text by the tradition; 3) the present canonical state of the text. Johannes Lindblom states:

"We must adhere to the perspective that the prophetic books of the Old Testament are collections and in principle abandon any assertions to topical or chronological order or arrangement among various units. The individual sections are for the most part connected on the basis of very superficial and purely accidental likenesses"<sup>18</sup>.

Thus, the task of form critical study should then be to isolate these individual sections, so to better understand the prophetic message. Such an enterprise is the primary task of the exegete.<sup>19</sup> This principle is sound when one searches for the origins of a particular unit within the context of a prophetic section. But this may not always address the process of the redactional and community activity which produced the text: neither may it give insight into the rationale for the preservation of a text within the "canonical" record of the later religious community. Though it is essential to identify units as to their literary genres, essence and possible historical setting, it will also be helpful to keep the stages of the origination and transmission of our examined texts within this "origin, growth and canonical presentation" perspective.

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18. J. Lindblom, *Micha Literarisch Untersuch*, Acta Academiae Aboensis Humaniora, VI, 2 (Helsingfors: Abo Academi, (1929), 9.

19. See H. Gunkel, "Die israelitische Literatur", *Die orientalischen Literaturen*, Leipzig, 1906, 52.

### III. Pre-exilic Texts

The texts to be examined within this section are: Amos 5:4-6, 14-15; Hosea 2:16-17(MT), 23-25(MT); 11:8-9, 11; 14:5-9(MT); Isaiah 1:24-26; Zephaniah 3:11-13. Each of these sections appears within the record of a classical prophet from the pre-exilic period. In terms of dating, the majority of scholars are in agreement that these words either originate with the prophet, or a pre-exilic disciple (or group of disciples) of the prophet. The terminology or references made within these units do not appear to betray an exilic or post-exilic hand within their transmission or theological perspective. These texts may be considered with reasonable certainty to be accurate expressions of pre-exilic poetic prophecy which proclaims salvation/deliverance/hope.

Amos 5:4-6, 14-15 may be considered as examples of basic salvation prophecy. These passages contain the elements of (1) presenting a communication from God to the people with (2) an announcement of future events. Raitt considers these poems as embodying a "summons to repentance"<sup>20</sup> As vv.14-15 have the appearance of being an interpretation of vv.4-6<sup>21</sup>, thus being an

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20. Thomas Raitt, "The Prophetic Summons To Repentance", *ZAW* 83 (1971), 30-49; cf. March, *op.cit.*, 168-169.

21. Franz Hesse, "Amos 5:4-6, 14f", *ZAW* 68 (1956), 1-17.

interpolation placed into the context of Amos chapter 5, we will discuss these sections individually.

Verse 4 begins with an editorial clause attaching vv.4-17 to the "funereal dirge" announcement of judgment concerning "the house of Israel" (5:1, 3, 4) in 5:1-3. This clause, "For thus saith Yahweh to the house of Israel", continues the format of messenger speech. The prophetic communication (a speech of admonition) from Yahweh is short and direct: וַחֲסִי וַחֲסִי (v.4c); וַחֲסִי וַחֲסִי (v.6a). The announcement of future events (if the people will not seek Yahweh) directly follows both admonitions (v.5; v.6b+c). These announcements of future events are warnings/threats, describing future destruction and exile. The announcement of threat and warning in Amos is normal and customary: that it is linked together with an admonition which offers life is intriguing and distinctive.

The editorial clause utilizes the basic messenger formula, which can be translated "For thus said Yahweh" or, "Indeed, Yahweh has said". Because of this ambiguity, the setting of the text has been interpreted in differing ways. The passage may simply be a reminder of past injunctions which Yahweh has spoken, so it serves no salvific purpose, instead being an indictment against the people<sup>22</sup>. There are other alternatives. Perhaps Amos is mimicking the words

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22. W.R. Harper, *Amos And Hosea*, ICC, T. & T. Clark, Edinburgh, 1905, 110-112. His viewpoint has not directed the discussion of subsequent scholars. See also R.S. Cripps, *A Critical & Exegetical Commentary on the Book of Amos*, 1955, 180; and Raitt, *op.cit.*, 168-169, who agree with Weiser's opinion.

of the priests as the pilgrim worshipers entered the sanctuary at Bethel (as in Amos 4:4). If this is the case, the passage could then be understood either as paradoxical irony<sup>23</sup>, or an exhortation to seek Yahweh.<sup>24</sup> The latter option appears to be the consensus of present day scholars. This seeking of Yahweh will not occur through the sanctuaries<sup>25</sup>, but through turning to Yahweh by the means of the prophetic summons<sup>26</sup>.

Amos begins this prophecy with a promise, yet this promise of salvation is conditional: in order to have life, the people must respond in accordance with the words of the messenger. If they do not respond favorably, the threat of destruction will become a future reality.

This same pattern of (1) prophetic communication of Yahweh and (2) announcement for the future occurs in vs.14-15. However, the emphasis has changed: in vv.4-5, the threat of punishment in the future almost eclipses the promise; in vv.14-15, it is the divine communication which receives the stress. Vv.14-15a embody the parenetic (moral exhortation) communication, whereas v.15b contains the announcement of future events.

23. Artur Weiser, *Die Profetie des Amos*, BZAW 53, Giessen, 1929, 180. However, this opinion was later repudiated by E. Würthwein, "Amos-Studien", ZAW 62 (1950), 38, and Hesse, *op.cit.*, 7-10.

24. Cf. Martin Luther, *Luther's Works*, Vol. 18, ed. Hilton C. Oswald, Concordia, St. Louis, 1975, 158.

25. So J. L. Mays, *Amos*, SCM Press, London, 1969, 86; E. Hammershaimb, *The Book of Amos*, Basil Blackwell, Oxford, 1970, 77f.; H. W. Wolff, *Joel and Amos*, Fortress Press, Philadelphia, 1977, 238-239; J. Alberto Soggin, *The Prophet Amos*, SCM Press, London, 1987, 84-86.

26. C. Westermann, "Die Begriffe für Fragen und Suchen im Alten Testament", KuD 6 (1960), 22.

The connecting "catchword" between vv.4-6 and vv.14-15 is the imperative **רָדַף**. The object of the search has been reinterpreted from searching after Yahweh (**רָדַף אֱלֹהִים**, v.4a, **אֶת-יְהוָה**, v.6a) to giving specific instructions (**רָדַף-טוֹב וְלֹא-רָדַף**) in order that life may be obtained (**לְחַיֵּי תַעֲדָה**). The phrase, **רָדַף-טוֹב**, stands in parallel to the threat of v.5. If the people will seek good (over-against a superficial interaction with the cult and sanctuaries) Yahweh will be with them (v.14b). One's daily life, and appropriate interaction within the community as being more important than the cult is a characteristic emphasis within Amos (cf. Amos 5:21-24). The divine communication exhorts the people even more strongly in v.15a. The existence of "justice in the gate" within the Israelite community appears to signify a true seeking after Yahweh.

The announcement of future events in v.15b provides a proviso to the aforementioned description of destruction (v.6b+c). Judgment appears certain, but there may be a reprieve for the remnant of Joseph: *perhaps* Yahweh will be gracious. If vv.14-15 are an interpretation of vv.4-6, composed by a disciple of Amos<sup>27</sup>, this may be a comment made in response to the Assyrian invasions of 733 B.C., or in light of the destruction of Samaria in 721 B.C.. In any case, there is a repeated use of the basic prophecy structure dealing with more a positive outlook for the future of Israel.

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27. So Wolff, *op.cit.*, 250-251.



Hosea 2:16-17 (English vv.14-15) appears to exhibit the marks of a basic prophecy. The entire section exhibits a divine speech pattern, where with Israel Yahweh will עֲבַדְתִּי וְדִבַּרְתִּי עִי 7-16 (v.16b). Vv.16-17 are part of a larger unit within Hosea, 2:4-17 (English 2:2-15). Beginning with a כִּי pattern clause (vv.4-7), where a husband presents an accusation against his wife (allegorically Yahweh and Israel, respectively), three sub-sections all beginning with כִּי announce the judgment which will come upon the accused (vv.8-10, 11-15, 16-17). The rationale or reason for the judgment is offered directly preceding each sub-section of judgment. The salvific action which will occur for the accused in the future (v.17) only is offered after the judgments of the preceding verses has taken effect<sup>28</sup>.

Such a long section of verses appears inconsistent with the general character of early Israelite prophecy<sup>29</sup>. It is possible that we have a unit,

28. The sequence of thought in verses 8-15 do not follow a logical sequence. V.15, then vv. 8-14, offers a more rational pattern. See J. Halevy, *Le Livre d'Osée*, Revue Semitique 10, Paris, 1902; J.L. Mays, *Hosea*, SCM Press, London, 1969, 37. However, H.W. Wolff, *Hosea*, trans. Gary Stansell, Fortress Press, Philadelphia, 1974, 32, disagrees with this reconstruction, considering vv.4-17 to be a kerygmatic unit.

29. In agreement with H. Gunkel, who considered early Israelite prophetic speech to be characteristically terse, concise, poetic statements/oracles dealing with future events. See Gunkel, "Fundamental Problems of Hebrew Literary History", *What Remains of the Old Testament*, trans. A. K. Dallas, MacMillian, New York, 1928, 60. Cf. Mowinckel, *Prophecy And Tradition*, Jacob Dybwad, Oslo, 1946, 60; Hans Kosmala, "Form And Structure in Ancient Hebrew Poetry (A New Approach)", *VT* 14 (1964), 423-45, especially 429-31.

composed of smaller, original units, which had utilized the allegory found in 2:4-7: either Hosea or a disciple integrated these passages into one unified whole<sup>30</sup>. In the course of transmission, however, we have a hope unit integrated into a judgment speech. Indeed, the salvation offered comes through the process of Yahweh's judgment against Israel. As Yahweh acts against unfaithful Israel, he holds out the possibility for reconciliation and new life for the people. Vv.16-17 structure is that of basic salvation prophecy, with (1) the prophetic communication from God being stated within v.16, and (2) the announcement of positive future events for the people within v.17.

Hosea 2:18-25 consists of three sub-units, vv.18-19, 20-22, 23-25 which have been editorially connected to each other by means of the introductory formula [וְהָיָה בַּיּוֹם] הַהוּא.<sup>31</sup> There is a great amount of shifting in both the personal pronouns utilized within the text and theme changes, which suggests the presence of a redactors' hand in this unit's transmission. Most scholars, however, consider 2:18-25 as a whole unit<sup>32</sup>, because of the consistent usage of divine speech, and the overall thematic unity within each of the sub-sections describing [וְהָיָה בַּיּוֹם] הַהוּא as a time of salvation. The unit as it now stands is secondary to Hosea, but still within the pre-exilic period.

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30. Mays, *op.cit.*, 37.

31. A formula used to identify a decisive action of salvation or judgment by Yahweh, perhaps the "day of Yahweh".

32. Following H. Gressmann, *Der Messias*, Göttingen, 1929, 87.



The redactor's placement of this unit directly following 2:4-17 thematically connects the [וְהָיָה בַּיּוֹם הַהוּא] in question with the actions of Yahweh in this previous unit, most specifically with the salvific action within vv.16-17. Vv.18-25 placement here serves to clarify the way in which Yahweh will draw Israel through a time of judgment to a time of deliverance and salvation.

The sub-units of 2:18-25, in offering hope to the Israelites, do not exhibit the forms of prophecy of salvation, an oracle of salvation or a proclamation of salvation. The closest of these forms which would apply to 2:18-25 would be the oracle of salvation, since a promise of divine intervention is intimated (v.20b) for those in need. Vv.18-25 appear to be more future oriented in their perspective, however, which is not consistent with the oracle of salvation form<sup>33</sup>. If v.20b could be understood as an allusion to the people's lament (in the form of a divine answer), perhaps we could speculate on the possibilities of an early use of the proclamation of salvation form.<sup>34</sup> The most inclusive form which can be used is that of basic salvation prophecy. Vv.18-25 contain (1) a communication from Yahweh to the people which proclaims salvation in the third person, vv.19, 20, 23-25,

33. See J. Begrich, "Das priesterliche Heilsorakel", *ZAW* LII (1934), 81-92.

34. To do this, we would have to have evidence that vv.18-25 were a priestly answer to a community lament. There appears to be no such evidence. On the *Sitz im Leben* of the proclamation of salvation, see C. Westermann, *Isaiah 40-66*, OTL, Westminster Press, Philadelphia, 1969, 13, 79.



The language describing Yahweh in this unit is very anthropomorphic and passionate. Yahweh, the parent, recounts the saving actions performed on behalf of the child Israel/Ephraim. Vv.8-9 are set off from the preceding verses by the direct address of Yahweh to Israel/Ephraim. Yahweh is portrayed as speaking in great agony (note the threefold יָיִן...פָּגַעְתִּי...יָיִן). Employing four bicola in synonymous parallel (vv.8-9a) with two antithetical bicola, Yahweh communicates to Israel/Ephraim the remission of a total punishment<sup>37</sup> as was indicated in vv.5-7. The future is described as a time when Yahweh will restore them to their houses, v.11, וְהוֹשַׁבְתִּים עַל-בְּתֵיכֶם.

Vv. 8-9, 11 stand as basic prophetic speech, communicating Yahweh's word and foretelling future events. These verses communicate this message within the context of the judgment speech unit 11:1-11.

Hosea 14:5-9 (MT; English 14:4-7) has prompted scholarly debate over the identity of its form type, theological perspective and appropriate chronological dating. Vv.5-9 are the second section of what appears to be a penitential liturgy<sup>38</sup> (Hosea 14:2-9), where the prophet summons the people to confess<sup>39</sup> to Yahweh, with

37. Contrary to F.I. Anderson and D.N. Freedman, *Hosea*, Anchor Bible, Doubleday, New York, 1980, 574-575, who translate v.9 as "I will certainly act out my burning anger. I will certainly come back to destroy Ephraim. For I am a god and not a human. I, the Holy One, will certainly come into the midst of your city". J. Unterman disputes this in "Repentance And Redemption In Hosea", *SBL 1982 Seminar Papers*, 547, note 32.

38. Or a "prophetic liturgy", following Mays' characterization, *ibid.*, 6, 164f..

39. Following Harper, 408f.; Wolff, *Hosea*, 233f.

the divine answer following (vv.5-9). It stands in its context as divine speech, where Yahweh answers the (proposed) petition of a repentant Israel. McKeating suggests that vv.5-9 are a composite speech of two or three salvation oracles<sup>40</sup>; Wolff also classifies them as an "oracle" of salvation<sup>41</sup>. However, to propose this would be a case of forcing the form, rather than letting the unit define the form.<sup>42</sup> No formula of divine intervention is present. No allusion to a situation of lamentation is present either within vv.5-9 or the complete unit, vv.2-9. The form simply does not fit.

Neither does this text resemble a cultic promise of blessing. The examples we have of this form type<sup>43</sup> are hopeful, affirming words spoken in the context of a message to the righteous. However, these words would not be offered within a penitential setting.

What we do have is a divine saying which asserts future salvation and hope for the people.<sup>44</sup> It is

40. Henry McKeating, *The Books of Amos, Hosea and Micah*, Cambridge University Press, Cambridge, 1971. This composition apparently would have been merged because of the word "Lebanon".

41. Wolff, *Hosea*, 233. However, the German word translated here as oracles of salvation is "*Erhorungszusage*", not "*Heilsorakels*". The difference supposes a difference in format.

42. The unit would need to be categorized as follows: vv.5-6a as a promise of divine intervention; vv.6b-8 as the statement of the results of Yahweh's intervention; v.9 as God's purpose in choosing to intervene would then be to prove Yahweh's identity as the one who had provided for Israel's needs. However, if we were to propose this we would be neglecting other necessary characteristics of an oracle of salvation.

43. Job 5:17-26; Psalms 91:3-16, 121:3-8; Isaiah 54:13b-17.

44. Mays, *ibid.*

elaborate: yet, it is basic salvation prophecy. The (1) prophetic communication of Yahweh appears in those verses containing the first person singular as the subject to the verbs (vv.5-6a, 9); the future results of Yahweh's promised actions on behalf of Israel are indicated in the third person (vv.6b-8).

As to the dating of this text, a number of scholars have considered this text as coming from a much later period than Hosea, with an exilic dating<sup>45</sup>. Yet, most modern day scholars disagree with this dating scheme, instead ascribing this unit to Hosea, placing the text's origins approximately during the fall of Samaria<sup>46</sup>.

Isaiah 1:24-26 protrudes from the context of judgment speeches, Isaiah 1:21-28, making comment regarding the purification of Jerusalem (vv.24-25) and the future time of salvation and deliverance from corrupt leaders. It stands out from the surrounding verses by its appearance as divine speech, and its assertion of a positive period to come in the future. Scholars are divided on vv.24-26 relationship to verses 21-23<sup>47</sup>, but are agreed that vv.27-28 are added by a later hand.

45. So Harper, *ibid.* who cites Wellhausen, Marti, Cheyne, and Grimm as being in agreement with this position.

46. So Wolff, *ibid.*, 234; Mays, *ibid.*; S.L. Brown, *The Book of Hosea*, Methuen & Company, London, 1932, 141. Cf. C. Westermann, *Prophetische Heilsworte im Alten Testament*, Vandenhoeck and Ruprecht, Gottingen, 1987, 89.

47. E. Robertson, "Isaiah Chapter 1", *ZAW* 52 (1934), 234f. argues that vv.24-26 are independent to vv.21-23: Otto Kaiser, *Isaiah 1-12*, SCM Press, London, 1983, 40-41 argues for a progressive compilation of 1:21-28 in four stages, with vv.24-25 and v.26 being added in two of these respective stages. Among those who hold to vv.21-26 being a complete poem are G.B. Gray, *The Book Of Isaiah*,

Other than being defined as a judgment speech, vv.24-26 also may be identified as exhibiting the form of basic prophecy, with a message of future salvation for Jerusalem (and therefore Jerusalem's inhabitants). The (1) communication from Yahweh in direct speech is present by means of an elaborate messenger formula (v.24a דַּן יְהוָה אֶת יִשְׂרָאֵל) in vv.24b-26a, with (2) the statement concerning future events (the salvation of Jerusalem) in verse 26b.

Zephaniah 3:11-13 is an another example of basic salvation prophecy. These verses are original to Zephaniah, though in their present context they have been edited into a larger section of exilic material by a later redactor<sup>48</sup>. The format is very basic: (1) v.11a provides the communication from Yahweh to Judah which (2) announces future events, vv.11b-13. This message of future salvation, where Yahweh promises that a humble and lowly people will be left (v.12) comes through an action of judgment upon the haughty who will be put to shame. This passage of Zephaniah states a theme of rewarded humility. The basic salvation prophecy format is easily distinguishable.

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ICC, T. & T. Clark, Edinburgh, 1912, 32f; R.E. Clements, *Isaiah* 1-39, Marshall, Morgan & Scott, London, 1980, 35.

48. Following G. G. V. Stonehouse, *The Books of the Prophets Zephaniah and Nahum*, Methuen & Company, London, 1928, 20f., 61-67. Lindblom, *op.cit.*, 252, considers 3:11-13 to be the one unit which is authentic.



### Preliminary Observations

The small collection of poetic prophetic pre-exilic salvation/deliverance/hope texts does not grant a large amount of material to analyze. To offer rigid conclusions might be considered inappropriate. Even in our brief investigation, however, at least three observations may be proposed and considered as probable characteristics of poetic pre-exilic salvation/deliverance/hope prophecy.

1. The salvation/deliverance/hope material of poetic, pre-exilic prophecy is bound together with judgment speeches. Each unit which was examined was either connected thematically or linguistically with a judgment speech. There were no units which spoke of salvation/deliverance/hope that could be separated from the context of a judgment speech. Westermann's comment that "the judgment- and salvation-speeches do not run indiscriminately through one another, but are clearly contrasted to one another"<sup>49</sup> appears strained when considering these pre-exilic texts. The one unit where Westermann's comment may apply, Hosea 2:18-25, assumes that the judgment of Yahweh is in progress, and it is only through judgment that Israel will be able to receive divine restitution. Words of judgment and salvation appear to encircle each other within the poetic prophecies of this period, rather than exist separately.

2. The preferred format of the poetic pre-exilic salvation/deliverance/hope prophetic material is the speech

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49. C. Westermann, **Basic Forms Of Prophetic Speech**, trans. Hugh Clayton White, Lutterworth Press, London, c.1965, 96.

pattern of basic prophecy. The basic pattern of this form is: (1) the prophet presents a communication from God (2) announcing future events. The forms which are utilized in later salvation/deliverance/hope material, i.e. prophecy of salvation, proclamation of salvation, oracle of salvation, do not appear in the scholars agreed upon pre-exilic poetic prophetic texts. The possibility may be suggested that when Amos states וְחִי וְחַיִּים אֶת-יְהוָה וְחַיִּים אֶת-יְהוָה (Amos 5:4b, 6a), he is repeating a priestly formula, and perhaps we have the influence of the oracle of salvation promise from the cultus.<sup>50</sup> This same question may be asked of both the Hosea 2:18-25 and 14:5-9 passages, where Yahweh makes direct speech statements which assure salvation. Such

alternatives, however, remain only possibilities. To maintain the influence of the oracle of salvation form on these three units with only one part of the form being in evidence, or forcing the form to fit the text rather than have the text define the form, would be mere conjecture. There is more evidence which points to the lack of influence these three later forms had upon pre-exilic poetic prophecy. In fact, we have observed no clear evidence of these three later forms having *any* influence on this prophetic period.

3. Gunkel's axiom concerning early Israelite prophecy as being characteristically small, terse poetic units which were concerned about the future, either in the form of promise or threat appears to be a correct assessment

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50. Begrich, *op.cit.*



of the poetic prophecy of this period. All of the units examined could be isolated from the larger judgment speech sections of which they were a part. Long, elaborate sections (cf. Hosea 2:4-17) could be seen to have been constructed from smaller parts.

Whether or not these three points will continue to be unique to the pre-exilic prophetic poetic salvation/deliverance/hope materials will be analyzed in section VI below.

#### IV. Exilic Texts

The texts to be discussed within this section are: Isaiah 40:1-11; 41:8-13, 14-16, 17-20; 42:14-17; 43:1-7, 16-21; 44:1-5; 45:1-7; 46:3-4, 12-13; 48:12-17; 49:7-12, 14-21, 22-23, 24-26; 51:12-16; 54:1-10, 11-17; 55:1-5; Zephaniah 3:9-10, 14-20. Other than the Isaiah passages which are from Deutero-Isaiah<sup>51</sup>, the other units come from a collection of a pre-exilic prophetic character. The Zephaniah units have been determined by some scholars to be exilic, rather than pre-exilic, and have been placed within this period of origin. Brief comment will be given below for this rationale of dating as we examine each respective unit. We will begin with a discussion of the Deutero-Isaiah materials, then move to the Zephaniah deliverance sections.

Isaiah 40:1-11 serves a number of purposes with its placement at the beginning of the Deutero-Isaiah material. It has lately been considered as a thematic

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51. B. Duhm, *Das Buch Jesaja* (1892), 5th ed., Göttingen, 1968.

overture<sup>52</sup>, a call narrative<sup>53</sup> and prologue<sup>54</sup>, and as a general introduction for the chapters which follow<sup>55</sup>. The passage is probably an incorporation of four separate sections, vv.1-2, 3-5, 6-8, 9-11, which were thematically unified by their sentences initiating "cries" to the community<sup>56</sup>. Covenantal language is clearly employed, with the possessive nature of the terms used for Yahweh (אלהים, vv.1, 9; יהוה, vv.3, 8) and the people (עם, v.1) stressing the relationship. To emphasize this covenantal relationship, v.1 employs a double imperative, נחם נחם, and renders the verb נחם in the imperfect, נחם<sup>57</sup>.

Many of the features of an oracle of salvation are present within this unit. If we considered this section as Yahweh's response to the people's lamenting, repentant cries from exile, the whole section (vv.1-11) might be considered as a word of assurance in answer to the peoples' petitions.

52. C. R. North, *The Second Isaiah*, Clarendon Press, Oxford, 1964, 70f.

53. N. Habel, "The Form and Significance of the Call Narrative", *ZAW* 77 (1965), 314ff. Habel breaks the form into four sections: The Introductory Word, 40: 1-2; The Commission, 40: 3-5; The Objection, 40: 6-8; Reassurance, 40: 8-11.

54. John L. Mackenzie, *Second Isaiah*, AB 20, Doubleday & Company, New York, 1968, 15f.

55. J. D. Smart, *History And Theology In Second Isaiah*, Westminster Press, Philadelphia, 1965, 41f..

56. This is the opinion of a majority of scholars: however, J. Begrich, *Studien Zu Deuteriojesaja*, W. Kohlhammer Verlag, Stuttgart, 1938, 5, divides 40:1-11 into vv.1-8, 9-11.

57. The covenantal relationship between Yahweh and the people is implied to be a continuing action, a repeated action in the present. See S. R. Driver, *A Treatise in the Use of the Tenses in Hebrew*, 3rd. ed. rev., Clarendon Press, Oxford, 1892, 38: "the call is not a single, momentary one, it is repeated, or is at least continuing".

This is not suggested by any of the scholars, but is a supportable proposition. First, there is a promise of divine intervention on behalf of the people (vv.1-2), where Yahweh offers comfort and declares that the present time of suffering is at an end. Secondly, there is a statement of the results of God's intervention in vv.3-5, where the creation itself will change because of the action of Yahweh. If we have a call narrative for Deutero-Isaiah, it appears in vv.6-8. Deutero-Isaiah's call is a part of Yahweh's action for salvation, just as the call of Isaiah of Jerusalem was a part of Yahweh's action for judgment (cf. Isaiah 6:9-11). Vv.9-11 contains instructions for the messenger (Heroldsinstruktion<sup>58</sup>) which are to be given with strength and without fear (יָמִין וְלֹא־פֶּחַח, the identical instructions given within Isaiah 41:10, 13, 14; 43:1, 5; 44:2; 51:12, all of which are within oracles of salvation<sup>59</sup>). The messenger announces the intentions of Yahweh in vv.10-11. The people are to be informed that the Lord Yahweh will come with strength (v.10a). Yahweh will personally step in to lead the people back to Jerusalem, carrying them "in his bosom" (v.11). Thus, vv.10-11 again assert Yahweh's intervention of behalf of those in need.

The necessary third element for an oracle of salvation is a declaration of God's purpose in choosing to

58. Begrich, *Deuterojesaja*, 52f., 81.

59. יָמִין וְלֹא־פֶּחַח also appears within the call narrative of Jeremiah (Jeremiah 1:8). Cf. H. G. Reventlow, *Liturgie und prophetisches Ich bei Jeremia*, Gütersloh, 1963, 53f., argues that the salvation oracle *gattung* was used in the creation of Jeremiah 1:4-10. On the messenger call *gattung*, see Habel, *op.cit.*, 297f.

intervene. This may be seen in statements such as v.5a, וְהָיָה כְּבֹרֵךְ הַלֵּל לְעוֹלָם, or in v.6-8, in the allegory of the grass, especially in the climatic progression of the text in v.8b: "the word of our God shall rise forever". The declaration of God's purpose is found within the call of the messenger. Yahweh's reasons and purpose in delivering the exiles is to prove that Yahweh's divine word still has power to stand. The Judean exiles deliverance will be the proof of this word.<sup>60</sup>

Even though the placement of Isaiah 40:1-11 at the beginning of Deutero-Isaiah offers a thematic introduction to what follows and a basic call narrative, I would suggest that it does so by the format of an oracle of salvation.<sup>61</sup>

The oracle of salvation format is easily distinguished within the following Isaiah passages: 41:8-13, 14-16; 43:1-7; 44:1-5; 46:9-13; 51:12-16; 54:1-10. The work of Begrich<sup>62</sup>, von Waldow<sup>63</sup>, Westermann<sup>64</sup>, Schoors<sup>65</sup> and Conrad<sup>66</sup> has dominated the opinions of

60. Cf. Isaiah 41:17-20; 46:8-13; 48:9-11

61. Isaiah 40:1-11 certainly has been influenced by the oracle of salvation format. I am uncomfortable about this pericope not being a clear, definitive example of the genre, yet it contains the necessary elements of the form.

62. Begrich, *"Heilsorakel"*.

63. H. E. von Waldow, "Die Gattungen bei Dtjes", *Anlass und Hintergrund der Verkündigung des Deuterojesaja*, Bonn Dissertation, 1953, 11-61.

64. C. Westermann, "Das Heilswort bei Deutero-jesaja", *EvTh* XXIV (1964), 355-373; also *Prophetische Heilsworte*, 35ff.

65. Antoon Schoors, *I Am God Your Saviour*, *VTS* XXIV, E. J. Brill, Leiden, 1973.

66. E. W. Conrad, "Second Isaiah and the Priestly Oracle of Salvation", *ZAW* 93 (1981), 234-246; and

scholars concerning the utilization of this form within Deutero-Isaiah. Through an analysis of the lamentation psalms, Begrich concluded that the oracle of salvation was a speech form which Deutero-Isaiah "borrowed" from the cultic traditions. The oracle of salvation was patterned after the priestly answer to an individual's lament. It is a logical conclusion that Deutero-Isaiah adapted this form, even as other areas of religious life among the exilic community were compelled to make adjustments.<sup>67</sup> Whether or not Deutero-Isaiah was the originator of this innovation<sup>68</sup> has been under question<sup>69</sup>. That the oracle of salvation is the most characteristic form of Deutero-Isaiah's message to the exiles is evident by its dominant language and placement within the text. An examination of two of these oracles of salvation will assist to illustrate the others.

Isaiah 43:1-7 offers a representative showing of the theological stance of Deutero-Isaiah as well as the oracle of salvation format. Even though vv.1-7 form a complete unit, the salvation oracle format is doubly evident: it appears in vv.1-4 and in vv.5-7. Thematically, these two sub-sections address the Judean exiles with confident tones, informing them of: (1) Yahweh's actions of

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"The Fear-Not-Oracles in Second Isaiah", *VT* 34 (1984), 129-152.

67. Helmer Ringgren, *Israelite Religion*, trans. David E. Green, Fortress Press, Philadelphia, 1966, 297-301.

68. Following Begrich and Westermann.

69. So von Waldow, *op.cit.*, 35-36, who suggests an authentic liturgical setting for these oracles, therefore no "borrowing" is involved. Cf. Raitt, *op.cit.*, 110-112, considers that Jeremiah, not Isaiah, was the originator of this pattern of prophetic speech.

ransom/atonement (vv.3-4, "I give Egypt as your ransom...nations in exchange for your life") for the people; and (2) the exilic community's repatriation to the land (vv.5-6). V.1 defines the context: the divine action on behalf of Israel/Jacob is not for some future time, but for the present (וְעַתָּה). A promise of intervention is then offered (לְיִשְׂרָאֵל-לְנָחֵם). V.2 provides the statement of the results of Yahweh's intervention. V.3a again emphasizes the identity of Yahweh as the saving agent, with vv.3b-4 providing a declaration of God's purpose and rationale in choosing to intervene "because you are precious in my eyes, and honored, and I love you". V.5a again states the promise of divine intervention (לְנָחֵם-כִּי-יִשְׂרָאֵל-לְנָחֵם). Vv.5b-6 states the results of Yahweh's intervention. V.7 serves both as a conclusion to vv.1-7, as well as provides a declaration of Yahweh's purpose.

Isaiah 41:8-13 also clearly shows the oracle of salvation format. Vv.8-9a begin with a short recitation of Israel's salvation history, using patriarchal names to remind them of their "chosen" status, with v.9b affirming the promise to the hearers, וְאֵל-עֲבָדֶיךָ בְּחַרְתִּיךָ וְאֵל-יִשְׂרָאֵל. Indeed, it is the choice of Israel by Yahweh which provides the rationale for divine action. V.10 reveals the promise of Yahweh's intervention by exercising the formula לְנָחֵם-כִּי-יִשְׂרָאֵל-לְנָחֵם. The people are not to look around incredulously (לְשֹׁמְרֵי-לְנָחֵם) for Yahweh personally will give them strength: "I strengthen you, I help you, I support you with my victorious right hand".



Vv.11-12 provide the statement of the results stemming from the intervention of Yahweh. The message is clear: every one who has afflicted Israel "shall be as nothing, they will vanish" (v.11b). Verse 13 provides a reassertion of the promise of intervention, again reminding the people not to fear. Yahweh personally will hold their hand and make it strong.

Isaiah 41:17-20; 42:14-17; 43:16-21; 48:12-17; 49:7-12, 14-26; and 55:1-5 are examples of the form proclamation of salvation. Analogous to the oracle of salvation, the proclamation of salvation's origins are within the cultus. Both of these forms are related to the priestly response to lamentation: however, the oracle of salvation was connected to the individual lament, whereas the proclamation of salvation was connected to the community lament. Either a quotation from the lamentation ceremony or an intimation of the peoples lamentation is present. The message and focus of the proclamation of salvation is directed to *saving events of the future, not the present*. Because of this, the oracle of salvation formula calling for immediate calm,  $\text{N}^{\text{N}}\text{N}^{\text{N}}\text{N}^{\text{N}}$ , is not employed. With these characteristics in mind, the structure of the proclamation of salvation contains three essential pieces: (1) the quotation or intimation of the people's lament; (2) the proclamation of salvation and divine intervention, normally announcing that Yahweh has turned toward Israel in favor; and (3) a statement of the purpose or rationale of Yahweh. We will again examine two of these pericopes.

Isaiah 43:16-21 is an unmistakable example of this form. Vv.16-17 recount an earlier formative period in the experience of the Israelite tribes, Yahweh's intervention at the reed sea<sup>70</sup>. The messenger formula is extended by the means of participle clauses to identify Yahweh with this action (vv.16-17), concluding with a bicola placing imperfect verb tenses parallel with perfects so to heighten the effect of the image<sup>71</sup> (v.17b):

יִשְׁכְּבוּ בַל-יָקוּמוּ דַעְכוּ כַפְשָׁתָה כְּבוֹ :

...they lie down, they cannot rise, they are extinguished,  
quenched like a wick.

This recounting of a previous salvific event of Israel's past is used to set up the remembrance of the people's lamentation. Yahweh's actions are easily recounted in past events, but what about the present? The God of the past is still the God of the present, ready to do something for Israel which exceeds past actions (18-19a). The people have languished and lamented Yahweh's seeming absence: they are to be confronted with his active presence--"Cease to dwell on days gone by and to brood over past history. Here and now I will do a new thing--this moment it will break from the bud".

Vv.19b-20 further defines the proclamation of salvation: Israel will experience a new exodus. A new

70. Cf. Exodus 15:1-18; Psalm 78:12-13; 106:7-12.

71. North considers this style is used "probably to give a more vivid picture, as though the hearers are either transported into the past, or the past brought into their present", *op.cit.*, 125.



wilderness experience awaits the Judean exiles, but an experience escalated far beyond their previous desert passage. A way will be made in the wilderness, complete with rivers נחלים עמי בחיירי (v.20d) and wild beasts which will honor Yahweh. Creation itself will assist in the redemption and deliverance of the Judean exiles from Babylon<sup>72</sup>. V.21 provides a statement of rationale and purpose for Yahweh's intervention: the people will offer praise to Yahweh. The people Yahweh formed and delivered in the past shall continue to survive because of this "new" salvific action.

Isaiah 49:7-12 clearly illustrates this category. V.7a begins with an elaborate messenger formula which intimates the lament of the Judean exiles:

כֹּה אָמַר יְהוָה גֹּאֲלֵי יִשְׂרָאֵל קְדוֹשׁ  
לְבֹזֶה-נַפְשׁ לְמַתְעֵב גּוֹי לְעַבְדֵי כַשְׂלִים

V.8a offers a statement of Yahweh's turning in favor toward Israel, "in the hour of my favor I answered you, and helped you on the day of deliverance". Vv.8b-12 detail the intervention of Yahweh. God's purpose for Israel (vv.8b-9a) ties in with the context of this unit following the second servant song<sup>73</sup>, incorporating that previous message. Vv.9b-12 speak about Yahweh's future salvific

72. This is a major theme within Deutero-Isaiah. See Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah*, AnBib 43, Biblical Institute Press, Rome, 1970, especially 3, 176-192, 193-208.

73. Isaiah 49:1-6.

intervention with a string of six promises intended to comfort the people:

They shall feed along the ways,  
     on all the bare heights shall be their pasture;  
 they shall not hunger or thirst,  
     neither scorching wind nor sun  
     shall strike them down;  
 for he who has mercy on them will lead them,  
     and by springs of water he will guide them.  
 And I will make all my mountains a way,  
     and my highways will be raised up.  
 Behold, these shall come from far away,  
     and lo, these from the north and from the west,  
     and these from from the lands of Syene.

The statement of purpose or rationale of Yahweh is within v.7b: the faithfulness of God's actions, shown in the salvation of the covenant people, will cause the gentile kings and princes to worship Yahweh. Because of the formal order of the proclamation of salvation, some scholars have placed v.7b after v.12 for a clearer presentation<sup>74</sup>.

Deutero-Isaiah utilizes a third form to communicate divine speech messages of salvation/deliverance/hope, the promise of blessing. This form also was precipitated from the cultus<sup>75</sup>. Dissimilar in setting from the oracle and proclamation of salvation, the promise of blessing originates within the liturgy of the temple service<sup>76</sup>.

74. North, *op.cit.*, 190f.; Westermann, Isaiah 40-66, 212f..

75. Cf. Psalm 121:3-8, 91:3-16.

76. So Mowinckel, *op.cit.*, 46: "The transference of blessing was a holy, ritual act, revolving round the 'holy' power, and The Holy One; the deity was present somehow through the invocation and mention of his name...the 'blessing' from the very first had its place in the cult itself. To procure, secure and increase 'the blessing'...was the object of the temple services in Israel." Cf. H. Kraus, *Theology Of The Psalms*, trans. Keith Crim, Augsburg, Minneapolis, 1986, 54, 104; Ringgren, *op.cit.*, 208f.

Isaiah 54:11-17 provides the one instance where Deutero-Isaiah embraced this form. The unit can be easily split into two sections, vv.11-13a and 13b-17. Scholars would assert that these were originally two independent sections which in the course of transmission were forged into one unit.

Vv.11-13a appear to be a fragment from a no longer complete proclamation of salvation for the city of Jerusalem<sup>77</sup>. What is represented by these verses is a description of salvation, with the brilliance and luster of the rebuilt Jerusalem being extolled. Such an emphasis is not usual within Deutero-Isaiah: the language may well be metaphorical, describing the essence of wealth and prestige, such as in Ezekiel's lamentation over the king of Tyre<sup>78</sup>. Stummer suggests a comment is being asserted that the splendor of Babylon will be eclipsed by the breathtaking majesty of the new Jerusalem<sup>79</sup>. As the text presently exists, however, it appears to be a fragment attached here because of its thematic similarities with the preceding unit.

Vv.13b-17 provide the promise of blessing. The structure is basic and straightforward. Blessings are

77. This is suggested by the presence of the opening phrase, עֲנִיָּה סַעֲרָה לֹא נִחַם, which alludes to themes of lamentation. This basic theme was answered by the proclamation of salvation section directly preceding, Isaiah 54:1-10. During the construction of the "book" it is possible that 54:1-10 and 54:13b-17 were connected for thematic reasons. Vv.11b-13a describe the activity which Yahweh will accomplish.

78. See Ezekiel 28:12b-19, especially vv.12b-14.

79. Friedrich Stummer, "Einige Keilschriftliche Parallelen zu Jes. 40-66", JBL XLV (1926), 188-189.

pronounced upon the people and their descendants (vv.13b-14a), and a period is promised where there will be stability, no oppression or terror (v.14b). Divine protection from the gathering enemies will safeguard Israel (v.15), with all implements of war and judgmental tongues becoming useless (vv.16-17a). Vv.17b concludes the section and offers the final promise to the righteous.

Outside of the Deutero-Isaiah material, there are two pericopes which come under consideration as exilic poetic salvation/deliverance/hope prophecy. Zephaniah 3:9-13, 14-20 have come under scrutiny as to their origin. S. R. Driver comments on the strange separation of vv.9-10 from their preceding context, and questions their authenticity and origins as being from Zephaniah.<sup>80</sup> Following Driver and others, Smith<sup>81</sup>, Stonehouse<sup>82</sup>, Gerleman<sup>83</sup>, Taylor<sup>84</sup> and Fohrer<sup>85</sup> support a later exilic period of dating vv.9-10, as well as vv.14-20. Eaton<sup>86</sup> and

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80. S.R. Driver, *The Minor Prophets Vol.II*, TCB, T.C. & E.C. Jack, Edinburgh, 1906, 134f; "...if vv.9-10 are really Zephaniah's, the connexion of thought is imperfect, and we have, perhaps, his discourse in a condensed form, with links in the argument omitted, or the verses are an insertion made by a later hand", 135.

81. J.M.P. Smith, *Micah, Zephaniah and Nahum*, ICC, T.&T. Clark, Edinburgh, 1912, pages 246f., 252-263.

82. G.G.V. Stonehouse, *op.cit.* Stonehouse advocates a three tier redactional approach to Zephaniah, with vv.9-10, 14-20 having been added by R<sup>3</sup>, sometime during the exilic period.

83. Gillis Gerleman, *Zephaniah*, C.W.K. Gleerup, Lund, 1942, 56f. Gerleman places these texts in the post-exilic period.

84. C.L.Taylor, "The Book of Zephaniah", IBC, Vol. 6, 1011, 1031f.

85. Fohrer, *op.cit.*, 457.

86. J.H. Eaton, *Obadiah, Nahum, Habakkuk and Zephaniah*, SCM Press, London, 1961, 151f.

Kapelrud<sup>87</sup> have criticized these positions, supporting a pre-exilic dating. For the consideration of this inquiry, I have decided to hold the arguments of those advocating an exilic date as valid, and have placed these texts within this chronological classification.<sup>88</sup>

Zephaniah 3:9-10 intrudes upon the previous context, providing a discontinuity of theme in stating "Once again I will give all people pure speech" after the last phrase of v.8 has indicated a total annihilation of the earth. It appears that the redactor was attempting to connect this last section to the rest of the Zephaniah material, and uses vv.9-10 as an amplification of Yahweh's rationale for judgment announced in v.8.

Vv.9-10 are an announcement of future events: specifically, the transformation of the nations' speech to a clear speech, and their service of Yahweh with one shoulder<sup>89</sup> (v.9); these shall bring to Yahweh tribute/offerings (v.10). Gerleman and Fohrer consider these verses to be eschatological promises, with Gerleman citing their similarities with Isaiah 18:7 and 19:21, both post-exilic additions<sup>90</sup>. To consider these verses as promises of future salvation is probably the best classification we can assign.

87. Kapelrud, *The Message of the Prophet Zephaniah*, Universitetsforlaget, Oslo, 1975, 37, 39f.

88. BHS questions these verses authenticity as pre-exilic prophecy by considering vv.9b, 10, 14-15, 16-17, and 18b-20 as additions to the text.

89. The phrase תחת ידו only appears here in MT, but appears idiomatic. LXX reads "under one yoke".

90. See notes 80 and 82.

Zephaniah 3:14-20 presents all the essential categories necessary for an oracle of salvation. Eaton categorized this unit into four distinct sections<sup>91</sup>, whereas Westermann separates it into two.<sup>92</sup> The presence of an introductory formula at the beginning of v.16, הַיְיָ אֱלֹהֵינוּ, suggests the distinct possibility of two units: vv.14-15, a hymn of praise to Yahweh; and vv.16-20 an oracle of salvation. These two units work quite easily together, however, and might be taken as one larger unit.<sup>93</sup>

V.14 begins with a exuberant call to praise:

"Sing aloud, O daughter Zion;  
shout, O Israel!  
Rejoice and exult with all your heart,  
O daughter Jerusalem!"

The consistent use of the feminine imperative in v.14 has been noted by Crüsemann as being typical of a cultic call "summons to rejoice"<sup>94</sup>. In keeping with the character of a summons, v.15 provides the rationale for this hymn of praise to be offered:

"Yahweh has taken away the judgments against you,  
he has turned away your enemies.  
The king of Israel, Yahweh, is in your midst;  
you shall fear disaster no more."

91. Eaton, *op.cit.*, 154f. breaks up the section into the following units: vv.14-15, a joyous hymn; vv.16-18, a similar hymn; v.19, oracle; and v.20, oracle.

92. Westermann, *Prophetische Heilsworte*, 79, 84.

93. So Stonehouse, *op.cit.*, 63f.; Taylor, *ibid.*; Kapelrud, *op.cit.*, 39f..

94. F. Crüsemann, *Studien zur Formgeschichte von Hymnus und Danklied in Israel*, WMANT 32, Neukirchener Verlag, Neukirker-Vluyn, 1969, 55-65.



The prophetic perfect is utilized to emphasize the certainty of the future, though v.16 points to a future time of action ("For on that day, this shall be the message to Jerusalem..."). The verse thus affirms a faithfully awaited deliverance by Yahweh. V.16 provides the promise of divine intervention, complete with the "fear not" formula (-7N ירֵאָה). Vv.17-18a offers a third person affirmation of both the presence and salvific power of Yahweh being with the people. Vv.18ab-19 is divine speech, describing the results of Yahweh's action. The use of the waw consecutive in v.19 heightens the personal action of Yahweh. V.20 is a prose interpolation of verse 19. This may well have been added to the unit to indicate Yahweh's intention and reason for offering deliverance and salvation: כִּי-אֶתֵּן אֲתֶכֶם לְשָׁמַיִם וְלָתְהִלָּה בְּכָל עַמֵּי הָאָרֶץ: this certainly echoes Genesis 12:2. Yahweh remembers the promise to Abraham: בְּשׁוּבִי אֶת-שְׁבוּתֵיכֶם לְהוֹדֹתִי יְהוָה. The prose addition (v.20) thus completes the form.

#### Preliminary Observations

Other than the Zephaniah units, the residual of the exilic salvation/deliverance/hope prophetic poetic material is located within Deutero-Isaiah. Apart from offering a recital of the theological themes of Isaiah 40-55 (which is not the purpose of this examination) whose textual units dominate this chronological category, there are some form critical observations which may be suggested pertaining to

this prophetic period. These changes are most easily distinguishable by their differences with the pre-exilic poetic salvation/deliverance/hope prophecy materials.

1. It appears that the basic salvation prophecy form has disappeared during the exilic period. Instead, in its place, more advanced, sophisticated forms of communicating messages from Yahweh have evolved from the Judean exilic community. If we are correct in assuming that these forms have been "borrowed" from the Jerusalem temple cultic setting, both the speakers within Deutero-Isaiah and Zephaniah 3:14-20 are being innovative in presenting their message to their respective communities. They are innovative, but not the originators of the basic form. Oracles of salvation, proclamations of salvation, promises of blessing and salvation have been instigated to promote new divine words for the exilic situation.

2. Because of this shift in forms, the units we have examined are larger in length than their pre-exilic counterparts. The message given must naturally fit the *Gattung* being utilized. The language usage is still very pictorial and metaphorical, but the form categories have the ability to control the style of the message. The ability to encounter short, concise prophetic speech such as we find within the pre-exilic materials has become far less possible.

3. Westermann's observation that the judgment and salvation speeches are clearly contrasted with one another appears to be correct when considering this period. Not one



of the exilic salvation/deliverance/hope units we have discussed is connected with judgment motifs or forms. Because of this separation, there have been no speeches requiring a period of enforced repentance (Isaiah 40:2 categorically dismissed the need for this) on the part of the people. As the pre-exilic speeches which offered salvation expected a judgment period to be necessary as part of the requirement for deliverance, this also speaks of the exilic speeches clear difference in tone and content. The texts reflect that judgment has already occurred. The time of salvation has now become the focus. This salvation is announced expectantly, as if it were presently happening, or as an already accomplished fact.

4. As both the oracle of salvation and the proclamation of salvation forms contain categories where a statement is made declaring Yahweh's purpose in choosing to intervene, this stands out prominently within the exilic speeches. It appears that the exilic community, or at least the originators and compilers of Deutero-Isaiah and Zephaniah 3:9-10, 14-20, spent time considering reasons why Yahweh should respond positively toward the Judean exiles. The rationale offered proclaims the faith of the prophets themselves. Yahweh would bring about deliverance for personal reasons, extending from keeping his promise to the patriarchs (Zephaniah 3:20) to the point of having Yahweh declare,

"For the sake of my name I set aside my anger, for the sake of my praise I suppress it for you, that I may not cut you off...For my own sake, for my own sake, I do it, for how should my name be defiled? My glory I will not give to another." (Isaiah 48:9, 11)

The time of judgment had past. The people were powerless to create their own way out of bondage. Hope in the faithfulness of Yahweh who keeps promises for his own sake was the grounds and rationale for exilic salvation preaching.

#### V. Post-exilic Texts

The texts to be discussed within this section are:

Amos 9:11-12, 13-15; Isaiah 25:1-5; 26:1-6; 29:17-21, 22-24; 35:1-10; 56:1-2, 3-8; 57:14-21; 60:1-22; 61:1-11; 62:1-12; 65:16b-25; 66:6-16; Micah 2:12-13; 4:6-7, 8, 9-10, 11-13; 7:8-10, 14-17, 18-20; Joel 2:12-14, 18-27; 4:18-21(MT); Zechariah 9:9-10, 11-17; 10:1-2, 3-7, 8-12. Again, there is a mixture of texts from prophets calculated to have been active within the post-exilic period (Trito-Isaiah, Joel, Zechariah) and units coming from the collection of pre-exilic prophets (Micah, Amos, and Isaiah). Thematically, the post-exilic period is a time when "Judaism" appeared as a recognizable religion (over against the religious expression of the pre-exilic and exilic periods of ancient Israel).<sup>95</sup> Also, the expectations of

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95. Ringgren, *op.cit.*, 297-341; Roland de Vaux, *Ancient Israel*, trans. John McHugh, McGraw-Hill, London, 1961, 322-330, 387-405; P. R. Ackroyd, *Exile And Restoration*, SCM Press, London, 1968, 138-152, 232-256; Phillip Sigal, "The Emergence of Contemporary Judaism", Volume One, Part One, 97-146.

the people as to the presence of Yahweh and divine activity within the world increasingly began to be interpreted in the terms and the language of the eschatological and the apocalyptic.<sup>96</sup> As we examine the selected texts these influences will be noticeable by the phraseology employed by the prophet. It remains to be seen if these transitions within the development of Judaism will also cause any distinct modification in the form structures used to proclaim salvation/deliverance/hope. We will begin considering the materials from Trito-Isaiah, and then move to the other units.

Isaiah 56:1-2 is an announcement of salvation. V.1 begins with the messenger formula **כֹּה אָמַר יְהוָה**, then moves to an exhortation, **שְׂמְרוּ מִשְׁפַּט וְעֹשֵׂן צִדְקָה**, with a pronouncement of salvation concluding the verse, **כִּי-קָרוֹבָה**. V.2a provides a blessing upon the man who fulfills the divine call, with v.2b offering an instruction or torah which reflects the emergence of sabbath

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96. By the term "eschatological", I am referring to a concept within the prophets which distinguishes between a present "age" and an age to come. This age to come carries a promise of changed conditions, where the earth, society and humanity will be transformed by the power of Yahweh. The world of history still appears to exist and function. By the term "apocalyptic", I am referring to visionary speech which communicates the supremacy and sovereignty of Yahweh within the world, yet moves beyond the relationships of the historical world towards the cosmic realm of Yahweh, describing this message for the people in "mythical" language. Cf. J. Lindblom, *op.cit.*, 360-375; Paul D. Hanson, *The Dawn of Apocalyptic*, Fortress Press, Philadelphia, 1975; E. W. Nicholson, "Apocalyptic", *Tradition And Interpretation*, ed. G. W. Anderson, Clarendon Press, Oxford, 1979, 189-213; Robert P. Carroll, *When Prophecy Failed*, SCM Press, London, 1979, especially 130-219; Donald E. Gowan, *Eschatology in the Old Testament*, T. & T. Clark, Edinburgh, 1986.

observance as a mark of right living, "who keeps the Sabbath undefiled and keeps his hand from all wrong doing". By itself, v.1 could possibly pass as basic salvation prophecy, but its connection with v.2 changes the form classification. Vv.1-2 are an announcement of salvation with the purpose of admonition. As such, the pronouncement of salvation appears secondary to the need for instruction.<sup>97</sup> Rather than Yahweh's transforming power which causes righteousness and justice to be proclaimed, the people are aroused by the divine call to evoke these traits within their community.

Isaiah 56:3-8 also is an announcement of salvation. The intent of this announcement is to assist the eunuchs and foreign proselytes' admittance to the community of Yahweh. V.3 frames a quotation from the lamentations of these two groups with a repeated, negative preface: לֹא-יִהְיֶה. Two announcements of salvation follow: vv.4-5 relating to the eunuchs, vv.6-7 relating to the aliens. Both of these sections continue the theme of keeping the sabbath begun in v.2 (v.4; v.6). Both of these announcements include promises to the respective groups (v.5; v.7). V.8 concludes the announcement with the formulaic וְגִבֹּרֵת יִקְרָא, offering either a prediction of future events, or a description of the character of Yahweh, "who gathers the outcasts of Israel": perhaps the verse is

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97. C. Westermann, *Isaiah 40-66*, 310, states: "The announcement of the salvation is a means employed to serve the ends of this admonition. Its being introduced as a divine utterance does not primarily relate to the announcement of the salvation: it gives the admonition authority."

intended to do both. It is interesting that a prophet so preoccupied with legally directed ritual purity is also involved with an abrogation of existing law (cf. Deuteronomy 23:2-9). The prophet is seemingly opposed to the eunuchs and foreign proselytes' exclusion from the community, and justifies this opinion by the means of a divine speech. Thus the announcement of salvation is used a second time by Trito-Isaiah to accomplish a religious end within the faith community.

Isaiah 57:14-21; 60:1-22; 61:1-11; 62:1-12 each offer their messages of salvation/deliverance/hope through Trito-Isaiah's *Gattung* of preference, the proclamation of salvation. Isaiah 60:1-62:12 comprise a thematically unified section considered by scholars to be the heart of Trito-Isaiah's salvation/deliverance/hope message. Isaiah 57:14-21 also reflects this message, though it more obviously stands as an isolated literary unit.

Isaiah 57:14-21 reflects a message of restoration alluded to earlier in Deutero-Isaiah. V.14 presents a summons presumably from Yahweh which emphatically cries out, "Build up, build up, clear the way, remove every obstruction from my people's way". This may well be a quotation or allusion of lament, from which the proclamation of salvation operates.<sup>98</sup> Vv.15 provides an introduction

98. LXX reads the third person plural, καὶ ἐπορεύω, introducing this verse. Westermann, Isaiah 40-66, 327-28, follows an opinion of Zimmerli (Schweizer Theologische Umschau, 3/4 [1959], 1-13), noting that the phrase 777-119 is the same used in Isaiah 40:3, with Trito-Isaiah remembering and figuratively using the concept

to the following proclamation of salvation (vv.16-19), with v.15a showing an elaborate messenger formula, v.15b+c presenting a divine speech which describes the compassionate qualities of Yahweh offered towards נִלְכַּדְתִּי וְנִלְכַּדְתִּי נִלְכַּדְתִּי וְנִלְכַּדְתִּי. Vv.16-18a notes that Yahweh has indeed heard the lament of the people, with v.16 being conciliatory, vv.17-18a providing justification for God's actions. Vv.18b+c-19 provide the statement of salvation proper, clearly conveying Yahweh's intention to intervene, but this is qualified: the salvation is "to him and to his mourners", וְלִנְדָּבִים 17. Vv.20-21 provide a condemning conclusion for the "others", the wicked (v.21, וְלִנְדָּבִים וְלִנְדָּבִים).<sup>99</sup>

Isaiah 60:1- 62:12 are a collection of three extensive proclamation of salvation units: 60:1-22; 61:1-11; 62:1-12. They are conceptually separate from what has appeared previously within Trito-Isaiah, making no references to the sinfulness of the nation or the wicked. Redemption, light, righteousness, undeserved deliverance, the glory of Yahweh: these are the themes and concerns of these chapters. Indeed, these chapters are typical of Deutero-Isaiah's style and theology, probably coming from an early period of Trito-Isaiah's ministry.<sup>100</sup> A basic

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for the returned community. This interpretation, however, would not preclude v.14 being a quotation of a lament.

99. Cf. James Muilenberg, "The Book Of Isaiah, Chapters 40-66", ICB, Vol. 5, Abingdon, New York, 1956, pages 675-66, considers vv.20-21 to be a "coda" to Isaiah 56:9-57:19. V.20 is added for this purpose, but v. 21 corresponds to v.19 and is original to the oracle.

100. Paul D. Hanson, *op.cit.*, 46-77, sees not only similarities between these chapters and Deutero-Isaiah, but



listing of form categories will indicate the flow and form-category construction of these chapters.

Isaiah 60:1-22: vv.1-3, announcement of salvation, summoned to Jerusalem; vv.4-9, description of the return to Jerusalem, and the flow of the wealth of the nations; vv.10-14, announcement of salvation for the renewal of the city and the temple; v.15, declaration of Yahweh's intervention; v.16, statement of Yahweh's purpose in intervening, "For you shall know that I the Lord am your savior" vv.17-22, a description of the changed conditions of Jerusalem, conveying a state of transformed materials (v.17), a peaceful existence (v.18), a transformed cosmos (vv.19-20), and a transformed people.

Isaiah 61:1-11: vv.1-3, an announcement of salvation, made by an individual who proclaims the message of salvation<sup>101</sup>; v.4, allusion to a lament of the people; vv.5-6, direct speech announcement of

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also Ezekiel 40-48; cf. J.D. Smart, *op.cit.*, 256-265, for the theological continuity between these chapters and Deutero-Isaiah.

101. This is not a call narrative, but more a statement from one who has been set aside to proclaim salvation. These verses reflect the message which is to be proclaimed, not the call of God to become a messenger. The identity of the messenger is not stated, but is closely related to the servant of the Servant Songs of Deutero-Isaiah (Isaiah 42:1-4, 5-9; 49:1-6; 50:4-9; 52:13-53:12) especially to the first song and its oracle response. The identity of the messenger is not exclusively Trito-Isaiah, but the Jerusalem community itself. The "I" of this text is most probably the prophetic 1st person. See Muilenberg, *op.cit.*, 709; Westermann, *Isaiah 40-66*, 366; W. Kessler, "Studien Auslegung von Jesaja 56-66", *Wissenschaftliche Zeitschrift der Martin-Luther Universität, Halle, Wittenburg* 6 (1959), 41-45.

salvation; v.7, allusion to a lament of the people; vv.8-9, statement of Yahweh's intention to intervene; v.10, a hymn of praise to Yahweh for answered prayer; v.11, statement of God's purposes for intervention.

Isaiah 62:1-12: Vv.1-2a, a lamentation over the period of waiting for Yahweh to act on behalf of Jerusalem; vv.2b-3, announcement of salvation; vv.4-5, an answer given to the lamentation of vv.1-2a; vv.6-7, prayer is offered for the fulfillment of Yahweh's word to come to pass; vv.8-9, promise of divine intervention; v.10, summons to prepare for salvation; vv.11-12, announcement of salvation.

The basic structure of these chapters is that of a substantial collection of proclamation of salvation units. This is evident by the form categories employed. The *Gattung* is beginning to change from its clearly developed and implemented structure within Deutero-Isaiah, allowing more supplementary categories to integrate within the structure. Even noting this, however, the style is clear.

Isaiah 65:16b-25 is an announcement of salvation. It begins ungracefully, with the grammar of v.16b being presented awkwardly, כִּי נִשְׁכַּחוּ הַצְרוֹת הָרָאשֹׁנוֹת, v.16b being presented awkwardly, כִּי נִשְׁכַּחוּ הַצְרוֹת הָרָאשֹׁנוֹת. With Isaiah 65:1-16a forming an announcement of judgment, v.16b is attached to the end of the verse, thematically unconnected to the preceding context. It makes more sense to connect the fragment with the following unit. It appears to have been an editor's



attempt to connect vv.17-25 with the existing chapter. As an introduction to the unit, then, it proposes a time of forgiveness and problems which have been put aside. V.17 connects with this theme, and the unit continues on from this prologue. Vv.17-19b are an announcement of salvation which declares Yahweh's creative power (note the threefold "For I create...I create...I create!") producing both a new heaven and earth and a rejoicing people within Jerusalem. Vv.19b-24 describes this transformed world, and so is a description of salvation. Hanson considers this section to be the place where the "seeds of apocalyptic eschatology are sown".<sup>102</sup> Infant mortality will disappear (v.20), stability for the society, the security of one's own possessions and labors will be guaranteed (vv.21-23). Prayers will be answered even before they are completed (v.24), and the natural world will be transformed into a place of peace (v.25). It will be a period of idyllic bliss and justice never before attained (and still waited for). Eschatology certainly has taken root within the message, and effected the proclamation of salvation/deliverance/hope.

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102. P. D. Hanson, *op.cit.*, pages 134-161. Of this section Hanson states, 161, "The effort to relate the activity of the deity to the events of plain history have been abandoned. Myth has provided a means of envisioning the restoration on a plane insulated against the frustrations of an historical order which had demonstrated itself to the visionaries to be completely hostile. Though the essence of the prophetic promise is thus retained, the relinquishment of the task of interpreting the prophetic message and the corresponding vocation of the chosen people within the historical context heralds the death of prophecy and the birth of apocalyptic eschatology."

Isaiah 66:6-16 further shows us this change in the salvation/deliverance/hope categories. This unit provides us with a chiasmus of form categories centered around a summons to rejoice. The pattern appears like this:

A. v.6, epiphany of Yahweh fighting the enemies of the city/temple

B. vv.7-9, announcement of salvation to Zion in labor

C. vv.10-11, a summons to rejoice with Jerusalem, so that "you" may delight "from the abundance of her glory".

B'. vv.12-14a, announcement of salvation to Zion, with the imagery of an infant suckling, and Yahweh as a comforting mother.

A'. vv.14b-16, the epiphany of Yahweh, come to execute judgment against his enemies.

The chiasmus is more of parallel form categories than absolute poetic parallelism, yet the chiasmus is still evident. This is a major change in the *Gattungen* we have seen manifested in the material. What is present is an elaborate announcement of salvation, couched in a chiastic structure. The message of salvation is centered in the call to rejoice:

Rejoice with Jerusalem and be glad for her,  
all you who love her!

Share with her in joy,  
all you who mourn her!

Then you may suck and be fed  
with her consoling breasts,

That you may drink deeply with delight  
in her plentiful milk!

The language used is very metaphorical, *vis à vis* Jerusalem as a mother from whom one may receive nourishment. With the reference to the temple in v.6, it may be wondered if the temple is the place where one receives nourishment. Whatever the setting, it is still evident that we are witnessing a transformation of the form categories pronouncing salvation/deliverance/hope, as well as the theological perceptions of the prophet.

Isaiah 29:17-21, 22-24 takes us out of Trito-Isaiah, and back into the section traditionally attributed to Isaiah of Jerusalem. This text, however, is later than the pre-exilic Isaiah, and is considered post-exilic by the majority of modern scholarship.<sup>103</sup> These units are eschatological supplements<sup>104</sup> which produce an intense change from the preceding materials. A picture of a transformed Lebanon (v.17), renewed hearing and sight (v.18), the humble and the poor rejoice (v.19), guaranteed by the word of Yahweh (v.22) will be experienced. This is proclaimed through the means of an inverted prophecy of

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103. Among others, see Otto Kaiser, *Isaiah 13-39*, trans. R. A. Wilson, SCM Press, London, 1974, 235-236, 277-282; J. Vermeylen, *Du prophète Isaïe à l'apocalyptique*, 2 vols., Études bibliques, Paris, 1977, 406; R. E. Clements, *op.cit.*, 240-243. Kaiser would suggest that this section "may be as late as the first half of the second century BC", 234. Vermeylen and Clements would place it somewhere in the early fifth century, certainly not as late as the Hellenistic period.

104. Using R. B. Y. Scott's classification, "The Book of Isaiah, Chapters 1-39", IBC, Vol.5, Abingdon, New York, 1956, 327-328.

salvation<sup>105</sup>, where the prophet describes the results of salvation (vv.17-19), details the present situation (vv.20-21), concluding with a prophecy of salvation (vv.22-24). Within the detailing of the present situation, there is a description of the Jewish community. It appears that the groups holding power (עָרֵץ, the oppressor; עָלִי, the scorner; כֹּהֲנֵי אֱדֹמִים בְּדָבָר, the priests (?); וְלִמְשִׁכִּים, the ones who provide justice) abuse their privilege. Therefore Yahweh, אֱלֹהֵינוּ, will deal with them (v.22). Yahweh's name will be sanctified by the words and actions of the community (v.23). Those who murmur will seek instruction (v.24).

I have included Isaiah 35:1-10 in our examination to show the transformation of the oracle of salvation format within the post-exilic period<sup>107</sup>. What

105. K. Koch, *ibid.*, describes the form category sequence as being: (1) indication of the present situation; (2) prediction of salvation or promise, and; (3) concluding characterization. This unit inverts the order. It is interesting to note that this form is almost exclusively used within prose sections, with Isaiah 7:7 being the only poetic example listed, and this is tucked away into the midst of prose.

106. A phrase which appears to date this section. A resurgence of attention and interest in Abraham within the post-exilic period has been noted by R. E. Clements in his *Abraham and David*, SBT, Second Series, 3, London, 70f. A. S. Herbert, *The Book of the Prophet Isaiah Chapters 1-39*, CBC, Cambridge University Press, Cambridge, 1973, 171ff.

107. Post-exilic dating of this section is the consensus of the modern scholars. Even more conservative scholars such as John Mauchline (*Isaiah 1-39*, SCM Press, London, 1962, pages 226-228) and J.D. Smart (*ibid.*, pages 292-294) have stated its exilic affinities. However, the style and use of language within 35:1-10 show this section to be a reflection upon the Deutero and Trito-Isaiah materials. Cf. Mowinckel, *Prophecy and Tradition*, 68; R.B. Y. Scott, "The Relation of Isaiah, Chapter 35, to Deutero-Isaiah", *AJSLL* LII (1936), 178ff.; W. Caspari, "Jesaia 34 und 35", *ZAW* 49 (1931), 67ff.

is present within this unit is not an oracle of salvation, but an eschatological, if not apocalyptic, poem patterned after an oracle of salvation. No direct divine speech is presented within the text; however, the pattern of an oracle of salvation still easily corresponds. Vv.1-2 provide a recital of the blessing of transformation which will come to the creation. Vv.3-4 provide a recalling of the promise of intervention (complete with the formula  $\text{יְהוָה-נָתַן}$ ). Vv.5-7 provide a description of the effects of Yahweh's salvific presence (with vv.5 and 6 prefaced by  $\text{יְהוָה}$ , and all the verses being strung together by waw consecutives). Vv.8-9 describe  $\text{יְהוָה יִלְכֹּךְ}$  the redeemed of Yahweh may walk upon. V.10 provides the purpose of Yahweh's intervention, the return of the ransomed of Yahweh to Zion. This return is pure joy, and life is transformed,  $\text{יְהוָה יִלְכֹּךְ}$ . The poem is visionary, and it copies the oracle of salvation format, but does not contain any divine speech within its presentation.

Isaiah 25:1-5 and 26:1-19 are examples of two liturgical forms from the psalter being used within the prophetic materials to proclaim salvation/deliverance/hope. This is another indicator of the transformation of the forms used to proclaim salvation/deliverance/hope during this period. Located within the "Isaiah Apocalypse", these hymns state in eschatological language the actions of Yahweh which bring salvation to the people. 26:1-19 is presented as a hymn of victory which is sung while entering the city of Jerusalem, 25:1-5 as an individual psalm of thanksgiving.

Both passages have moved away from the prophetic messenger speech format to expressing salvation within liturgical categories.

Joel 2:12-14 is a call to repentance in the midst of a larger unit, 2:1-17. Joel is calling the people to attention at the appearance of the day of Yahweh<sup>108</sup> (vv.1-2). A devastating, overpowering enemy is approaching from afar, which is described with great poetic detail (vv.3-8). Joel pictures this enemy storming Jerusalem, swarming over the defenses (v.9), with Yahweh directing the attack (vv.10-11). V.11b concludes this vision with a mournful question: For the day of Yahweh is great and very terrible; who can endure it? The people are called upon to repent. V.12a is more of an introduction to the message than a common messenger formula ("Yet even now", declares Yahweh), with the divine speech following: "return to me with all your heart, with fasting, weeping and mourning". The direct speech of Yahweh asks the listeners to perform cultically verifiable acts, as well as to rend their hearts and not their garments (v.13a). V.13b repeats the cultic formula reminding the worshipers of Yahweh's character<sup>109</sup>. V.14 offers to the hearers a possibility of Yahweh's turning away from his announced intention of

108. On the "Day of Yahweh", see G. von Rad, "The Origin of the Concept of the Day of Yahweh", JSS 4 (1959), 97-108; *idem.*, Old Testament Theology, Vol. II, Harper and Row, New York, 1965, 119-125; M. Weiss, "The Origin of the Day of the Lord Reconsidered", HUCA 37 (1966), 41-45; Y. Hoffmann, "The Day of the Lord as a Concept and Term in the Prophetic Literature", ZAW 93, (1981), 37-50.

109. Cf. Psalm 86:15, Exodus 34:6, Nehemiah 9:17, 31.



destruction. The word of salvation and deliverance is a word of repentance. Yet, the passion of Amos (cf. Amos 5:4-5, 14-15) is not communicated through the message of Joel. Cultic phraseology has become dominant. The major unit concludes with a summons for communal lament (vv.15-17).

Joel 2:18-27 utilizes the oracle of salvation format to communicate a message of deliverance. The three major categories are all present, with the context placing the oracle directly following a lament (the people's repentance prayer, v.17b). V.18 serves as a bridge between the lament of the people and the oracle, stating that Yahweh was moved to pity the people. Vv.19-20 provide an answer from Yahweh indicating that divine intervention will occur, and the results of God's action.<sup>110</sup> Vv.21-24 continue to speak of Yahweh's intervention. The familiar intervention formula is found within vv.21a, 22a, but it is spoken to the land and the animals, not the people (v.21a,  $\text{הָאָדָמָה וְהַבְּהֵמָה}$ ; v.22a,  $\text{וְהַבְּהֵמָה וְהָאָדָמָה}$ ). Because of Yahweh's actions for the land and the beasts, the people are called to rejoice, v.23. Vv.25-27 continue the theme of vv.19-20, again emphasizing Yahweh's intervention. The explanation of why Yahweh chose to intervene is stated with the conclusion of the unit in verse 27: "And you shall know that I am in the midst of Israel, and that I, Yahweh, am your God and there is no other". Yahweh's explanation

110. See Isaiah 58:9, 65:1 for similar post-exilic statements of intervention.



in choosing to act is to manifest his presence in the midst of Israel. The salvation oracle format is quite clear.

Joel 4:18-21 makes a final statement about the coming day of Yahweh. The statement is an announcement of future salvation. V.18 provides an idyllic picture of the fecundity of the land of Judah (a picture as powerful as Isaiah's "streams in the desert"), with the mountains dripping wine, the hills milk, and flowing waters within all of the lands' river banks.<sup>111</sup> The valley of Shittim (or the valley of the acacias) may well have been the wadi which runs from the Kidron valley through the Judean wilderness to the Dead Sea. V.19 provides a miniature oracle against the Edomites and Egyptians because of their actions toward Judah. Vv.20-21 conclude the announcement of salvation by pronouncing Yahweh's blessing upon Judah and Jerusalem.

The Zechariah poetic salvation/deliverance/hope materials all come from the later section of the book, chapters 9-14. These chapters appear to have been added to an already existing corpus of material, and carry a late post-exilic dating, during either the Persian or Hellenistic

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<sup>111</sup> See the discussion of Amos 9:13, which also talks of an "super" abundant transformation of the land.

periods.<sup>112</sup> They reflect the theological atmosphere of their time, employing apocalyptic language and imagery.

Zechariah 9:9-10:12 contains a collection of five thematically related units: 9:9-10; 11-17; 10:1-2; 3-7; 8-12.<sup>113</sup> These units are contained within a larger collection of poetry, 9:1-11:3. The introductory (9:1-8) and concluding (11:1-3) units are judgment speeches directed at surrounding nations. The five inner sections concern the salvation and deliverance of Yahweh's chosen.<sup>114</sup>

Zechariah 9:9-10 is an announcement of future salvation. These verses in many ways reflect an earlier tradition of royal oracles<sup>115</sup>, bearing a strong messianic flavor. Vv.9-10 contain an identifiable parallel chiasmic structure<sup>116</sup> which binds them together as an independent unit from what precedes and follows. V.9 describes the sign of Yahweh's arrival, which will bring

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112. Following Bernard Stade, "Deuterozacharja", *ZAW* I (1881), 1-96, who concluded that the material within Zechariah was not earlier than Ezekiel, and alluded to a later period. Cf. S.R. Driver, *Minor Prophets II*, 227-235; R.C. Denton, "The Book of Zechariah Chapters 9-14", *IBC*, Vol.6, 1089-91; B.Otzen, *Studien Über Deuterosacharja*, Prostant Apud Munksgaard, Copenhagen, c.1964, 25ff., 213-230; Andre Lacocque, "Zacharie 9-14", *Commentaire De L'Ancien Testament XIc*, Delachaux & Niestlé S. A., Neuchâtel, 1981, 129-145.

113. There is no scholarly consensus as to the precise isolation of individual units within this section.

114. P.D. Hanson, *op.cit.*, 292-325, considers Zechariah 9:1-17, 10:1-12 to be patterned after a Divine Warrior Hymn, with 9:1-17 drawing on the ritual pattern of the conflict myth, with 10:1-12 being applied to an inner-community polemic. As noted above, there is no consensus as to the segmentation of units in this section. There is also no consensus as to the correct form *gattungen* of the material.

115. Cf. Isaiah 11:6-9 regarding v.10.

116. A. Lacocque, *op.cit.*, 156.

shouts of rejoicing to Jerusalem. V.10a+ba describe the action of Yahweh (using divine speech) which will bring peace, the elimination of the implements of war. V.10bb+c describe the character of the messianic king.

Zechariah 9:11-17 continues the theme of the messianic age, now directing the attention to the defense and deliverance of the chosen. These verses describe the intervention of Yahweh. They are also an announcement of salvation. A parallel chiasmus is elaborately effected in the text<sup>117</sup>, which is centered around vv.13-14, describing the defeat of Greece (v. 13, יִי אֱלֹהֵינוּ) and the exaltation of Yahweh's army, a combined force of Judah and Ephraim. Yahweh is the architect and general of this victory. It is Yahweh's intervening power which defends the people, and provides deliverance. The people will receive a feast from the remains (v.15), and the land will respond with great fertility (v.17).

The theme from 9:17 connects the next section, 10:1-9, through this section's introductory statement concerning the rain (10:1-2). Stylistically, however, there is a change in the form type. From announcements of salvation/deliverance we move to a statement of accusation (v.3-9) against the shepherds of the people. Vv.1-2 have been used by the compiler to introduce the section, and do not speak specifically about salvation/deliverance/hope.

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117. *Ibid.*, 160. The chiastic structure proceeds as follows: v.11a/v.15; v.11b/v.16a; v.12a/v.16b; v.12b/v.17. The presence of this elaborate chiasmus insinuates the late nature of this text.

The point of these two verses is simply, "If you have need of rain, ask Yahweh, not your household gods (v.2, הַתְּרַפִּים) or the diviners (הַקֹּסְטִים)". Rain is a powerful element within an arid region: a lack of it causes anxiety. Perhaps the people were not seeking guidance from the priests, instead relying on influences outside the cultus. At the end of v.2 the phrase, כִּי-אֵין גֶּעַה, is used by the compiler as a catchphrase for the following material.

Zechariah 10:3-7 is an accusation against the shepherds of the people (vv.3-5), with an announcement of Yahweh's intervention to strengthen and save the people (vv.6-7). Within this announcement of salvation, Yahweh promises to bring the Israelites back to a time of political prowess. Again, as in 9:11-17, Yahweh is the central actor, initiator, and power behind this salvific action. The theme of answered requests from Yahweh, present in v.1, reappears in v.6c (כִּי אֲנִי יְהוָה מְלָהֵיכֶם וְאֶעֱנֶם), also thematically connecting the sections. V.7 makes a third person assertion of the results of Yahweh's action, affirming the community of Zechariah's expectations of Yahweh's presence in their midst.

Zechariah 10:8-12 provides another announcement of future salvation, reflecting the hopes of the community. V.8-9 provide the theme and the divine promise of the unit. הֶם אֲשַׁקֵּהם ("I will whistle for them") is an intriguing phrase in the Hebrew, picturing Yahweh as one calling to the people in a manner which looks for immediate attention. The

dispersed people of God will return back to the land. Vv.10-11 describe the return in terms recalling past salvific actions of Yahweh during the exodus and exilic periods. V.12 provides a last promise to the returning exiles, again announcing salvation.

Within the Zechariah poetic salvation/deliverance/hope materials we have four announcements of salvation, integrated in the midst of judgment/accusation speeches. Reflecting the theology and attitudes of the time, these announcements of salvation present promises to the community in the form of divine speech, which proclaim the end of foreign oppression, and the return of the still dispersed chosen of Yahweh.

The Micah materials we have isolated appear to originate at the earliest in the late exilic period, and most probably within the post-exilic period. Hillers consistently takes issue with this deduction<sup>118</sup>, though he stands apart from the majority viewpoint.<sup>119</sup>

118. Delbert R. Hillers, *Micah*, Fortress Press, Philadelphia, 1984, 1-4, 38-40, 54-61, 87-91. Even though one might be able to interpret these verses as from the "late period" of Micah's prophetic activity (around 701), the presence of later theological terms and phraseology has caused other scholars to reject as authentic Micah the passages we will discuss below.

119. Following Bernard Stade, "Bemerkungen uber das Buch Micah", *ZAW* 1 (1881), 161-72. Stade's basic premise asserts the book of Micah was constructed in its present form after the exile, and that the salvation/deliverance/hope material of the work was added at that time. He cites the total contradiction of this material with the judgment units of Chapters 1-3, which he asserts match well with the historical Isaiah materials, and the remembrance of Micah within Jeremiah 26:16-19 as a doom prophet as proofs of the hope materials late dating. Cf. J. M.P. Smith, *A Critical and Exegetical Commentary on Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel*, ICC, T.&T.

Westermann places 2:12-13, 4:6-8 and 7:11-12 within his pre-exilic listing.<sup>120</sup> This study concurs with the majority viewpoint, and will consider the Micah material as post-exilic.

Micah 2:12-13 is an announcement of salvation. V.12 begins with no messenger formula, but makes a divine speech announcement by Yahweh to Jacob and the remnant of Israel. Yahweh promises to intervene on behalf of Israel. V.13, shifting to third person speech, further defines the procedure of Yahweh's actions, with a concluding comment which sounds very much like Deutero-Isaiah, וַיַּעֲבֹר דָּלֶכֶם וַיִּשְׁמַע בְּרִאשֹׁתָם וַיִּהְיֶה וַיִּפְנֶיָהּ. If there was the formulaic -לֹא present, this unit would fit well within the oracle of salvation category "promise of intervention". As it stands, however, it remains an isolated announcement of salvation.

Micah 4:6-13 contains four separate units dealing with salvation/deliverance/hope themes. These units contain divine speech and fall into the focus of our inquiry.

Micah 4:6-7 builds upon the vision of the mountain of Yahweh (4:1-5). These verses (vv.6-7) serve as the editorial bridge between the preceding vision of

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Clark, Edinburgh, 1911, especially 8-16; Rolland E. Wolfe, "The Book of Micah", IBC, Vol.6, Abingdon, New York, 1956; J.L. Mays, Micah, Old Testament Library, SCM Press, London; H.W. Wolff, Micah, Augsburg, Minneapolis, 1990, 26, where he notes 2:12-13 and 4:6-7a are in the late exilic period: "the conclusion of the collection of material in chapters 4-5 is not conceivable before the dedication of the Temple in 515".

120. Westermann, Prophetic Heilsworte, 81-84.



Yahweh's rule of the earth and its peoples from Zion and the assemblage of hope material which extends to 5:4. It begins with messenger speech (v.6a) which prefaces the divine speech of Yahweh (vv.6b-7a) promising blessing for those who have experienced misfortune. The message is concluded with an eschatological affirmation in the third person<sup>121</sup>. Vv.6-7 are thus a description of deliverance or salvation. They describe the salvific intent of Yahweh.

Micah 4:8 is a promise of salvation made in direct speech presumably from Yahweh, to יְרֵמֶה-יְרֵמֶה, referring either to Jerusalem or one of its fortified areas. In the context of chapter 4, this appears to be an eschatological blessing upon Jerusalem, promising a renewal of power, מְלִיכָה-יְרֵמֶה מְלִיכָה. As an isolated unit, it stands as a promise of blessing.

Micah 4:9-10 describes the process where the city appears to be without leaders and cast away to Babylon. As an isolated unit, it is basic prophecy, with (1) a divine pronouncement and a (2) telling of future events. The first line appears to allude to lament (עָלָה לְמִנְיָן לְיָרֵי): is it possible that we have a fragment of a proclamation of salvation? Smith suggests rearranging the text, so that vv.9-10 precede vv.6-8.<sup>122</sup> If we were to allow this, instead of fragments, a more complex passage emerges. Vv.9-

121. BHS suggests reading יְרֵמֶה rather than יְרֵמֶה, which would of course change my comment here. Other than continuity within the verse, there is no reason to change the Hebrew. LXX reads καὶ βασιλεύσει κύριος, translating MT.

122. Smith, *op.cit.*, 89-96.



10a would then represent a quote from or allusion to the people's lament, with vv.10a, 6-7 declaring Yahweh's intention to intervene. This would provide two categories of the proclamation of salvation format. The third portion which remains to be implemented would be a statement of God's purpose. V.8 could be an insular, politically chauvinistic statement on behalf of Jerusalem which might have appeared during the fifth century<sup>123</sup>. A rationale for Yahweh's actions could have been presented in this way. 4:11-13 would stress the point of Yahweh's action beyond an exaltation of Zion if it were included within our expanded unit. As it stands isolated from the context, it is an exhortation for Zion to וְלֹא יִשְׁתָּחֲוּ לָאֱלֹהִים אֲחֵרִים (v.13) over against the nations that have assembled around Jerusalem in order to defile (v.11, וְלֹא יִשְׁתָּחֲוּ לָאֱלֹהִים אֲחֵרִים) the city. The rationale for Yahweh's actions of deliverance and exaltation of Zion would be the vanquishing of Israel's enemies. Such a shifting of the text would present an eschatologically expressive proclamation of salvation. If this is the case, the basic form has held its shape and categories, but has evolved amidst the theological climate of the fifth century.

The units within Micah 7:8-10, 14-17, 18-20 combine to create a hymn of confidence in the salvific power of Yahweh. The three miniature psalm units form a literary

123. Mays suggests a fifth century dating for these texts, Micah, pages 28, 99-108. For an account of this period, see Bright, A History of Israel, 2nd. Ed., Westminster Press, Philadelphia, 1972, 374-403; Phillip Sigal, op.cit., 109-121.

composite<sup>124</sup> which contains no prophetic complaint or accusation (vv 11-13 are an insertion to the text). Verses 8-11 are a statement of confidence in Yahweh, even in the midst of enemies. Verses 14-17 represent the response of answered prayer: v.14 is a lament which alludes to the distress of the people (v.14a) and states petition; v.15 is the divine answer to the petition, probably through a cultic functionary; vv.16-17 are the description of Yahweh's expected action against the enemies (from verse 8). Verses 18-20 extol Yahweh in hymnic praise, with v.18 singing of Yahweh's mercy, and vv.19-20 proclaiming the future action of Yahweh for his people. The combined units contain the necessary elements to be classified a pronouncement of salvation, but the hymnic style gives the unit the style of a liturgy.<sup>125</sup> The passage stands as an example of the prophetic proclamation being merged within the cultic action of the people within the post-exilic period.

Amos 9:11-15 has received considerable inquiry as to its presence within the Amos tradition. Its placement at the end of the book, with its emphasis on a time when (in divine speech) ...תָּבִיחַ יִיךָ אֶת-סֹכֶת הָעַמִּי (v.11) and an idyllic period of fecundity and existence for Israel (vv.13-15) stands in total contrast to what precedes. Notable

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124. Cf. Mays, *op.cit.*, 155ff.; B. Renaud, "La Formation du Livre de Michée, EtB (1977), 379ff.; Wolff, *op.cit.*, 211ff.

125. Wolff, Micah, 219, states "Although this passage does not present a self-contained liturgy...at first its individual units, and perhaps later the passage as a whole, function within the liturgy as the communities' response to the words of the prophets"

scholars have argued both for its authenticity to Amos<sup>126</sup>, and to its disassociation from the authentic Amos materials<sup>127</sup>. This study considers the material eschatological in character and post-exilic in dating.

The unit breaks well into two thematic sections, vv.11-12, and vv.13-15. These units also have introductory and concluding formulas. Vv.11-12 are a corrupt example<sup>128</sup> of an announcement of salvation. The unit appears as divine speech, where Yahweh promises future action. The originator of this text identifies "the fallen booth of David" as in being in need of repair. When the prophet declares that Yahweh will *והרסתי אקים ובניתיה*, כימי עולם, he appears to be referring either to the destroyed monarchy, or perhaps to a destroyed Jerusalem. The comment concerning Edom (v.12) may be recalling the days of Davidic empire, or stating a judgment against Edom for their part in helping to destroy Jerusalem in 587 B.C..

Vv.13-15 are an announcement or promise of salvation. V.13 envisions an idyllic situation. Beginning with an introductory formula *הנה ימים באים נאם-יהוה* it then presents its message through the means of indirect

126. Cf. S.R. Driver, *The Minor Prophets I*, TCB, T.C. & E.C. Jack, Edinburgh, 1906, 175f.; G. von Rad, *Old Testament Theology*, Vol.II, 138.

127. Cf. Harper, *op.cit.*, 195f.; Mays, Amos, 163-68; H. W. Wolff, Joel and Amos, 350f.; Artur Weiser, *Introduction to the Old Testament*, trans. D. M. Barton, Darton, Longman & Todd, 1968, 245; Fohrer, *op.cit.*, 437; C. Westermann, *Prophetische Heilsworte*, 78, 90ff.

128. The Hebrew poetic style is rough in v.12, with no parallelism or clear structure apparent. It reads more like a prose piece broken up to appear like poetry. This is in marked contrast to v.11, which is clearly laid out in four synonymously parallel phrases.

speech. V.14-15 are descriptive speech, proclaiming the future actions of Yahweh on behalf of the people. These verses build upon the theme of repairing the breached walls from v.11, and the vineyard imagery of v.13. The theme of "restoring the fortunes"<sup>129</sup> is the force behind this promise of Yahweh to the people. The people will receive security and satisfaction from their labors, "they shall plant vineyards and drink their wine, they shall make gardens and eat their fruit" (v.14), no longer worrying about being torn away from the land (v.15).

If Amos 9:11-15 were taken together as one unit (which appears to be the intent of the redactor), we might be able to construct them as basic salvation prophecy, with (1) vv.11-12 being the communication from Yahweh which declares (2) the future events of vv.13-15. This would at least mimic the prominent style of the pre-exilic salvation prophecies, thus assisting this later message to slip into the Amos tradition. The rough state of the text, as well as the clearly placed introductory and concluding formulas, however, speak against considering these verses as a complete unit. We must therefore consider them simply as being announcements of future salvation.

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129. Cf. William L. Holiday, *The Root Subh in the Old Testament, With Particular Reference to Its Usages in Covenantal Contexts*, Brill, Leiden, 1958.

### Preliminary Observations

This chronological span provides us with textual units composed anywhere from 539 B.C. through the Hellenistic period. Throughout this post-exilic period, the emergence of Judaism as a recognizable religion, as well as the eschatological and apocalyptic movements, have changed the theological attitudes and world view of the prophets. At the least, it would be difficult to characterize this period. At the most, we can limit our comments to that which consistently appears to be shown through the forms of the texts.

1. As compared to the pre-exilic and exilic periods, the post-exilic period utilized the greatest variety of forms in proclaiming salvation/deliverance/hope. This period exhibited the following forms: a., proclamation of salvation, Isaiah 57:14-21; 60:1-22; 61:1-11; 62:1-12; Micah 4:6-13; b., announcement of salvation, Isaiah 56:1-2, 3-8; 65:16b-25; Joel 4:18-21; Amos 9:11-12, 13-15; Micah 2:12-13; Zechariah 10:6-7, 8-10; c., prophecy of salvation, Isaiah 29:17-24; d., oracle of salvation, Joel 2:18-27; e., eschatological poem patterned after the oracle of salvation, Isaiah 35:1-10; f., eschatological psalm of thanksgiving, Isaiah 25:1-5; g., eschatological hymn of victory, Isaiah 26:1-19; h., call to repentance, Joel 2:12-14; i., statement of accusation announcing salvation, Zechariah 10:1-2; j., chiastic poems utilizing announcements of salvation, Isaiah 66:6-16; Zechariah 9:9-10, 11-17. It

should be noted that there are *no* instances of basic salvation prophecy in evidence.

2. This above variety of forms speaks of at least two movements within the proclamation of salvation/deliverance/hope. First, it speaks of the need for the prophets to ascertain and employ new forms to proclaim their message. This might well be due to the theological climate of their times, and to the ever strengthening emergence of Judaism and the temple as the centralizing social force of the post-exilic period. There are prophecies which support this mood (i.e. Isaiah 56:1-2), as well as speeches which assault the opinions of the theological elite (i.e. Isaiah 56:3-8). Secondly, with the increasing emphasis on the eschatological, and the emergence of the apocalyptic, the forms appear to begin adapting to the needs of the speaker (i.e. Isaiah 35:1-10; Micah 4:6-13), rather than the speaker adapting to the structure of the forms. The form structure and categories start to blend and merge (i.e. Zechariah 10:1-12), inverting the order of categories (i.e. Isaiah 29:18-27).

3. The chiastic structuring of salvation proclamations shows an increasing sophistication in the use of imagery, parallelism and form categories. This appears to emerge within the post-exilic salvation speeches, as it is not evident in either the pre-exilic or exilic categories. The psalms literature provides a great source of chiastic material to observe this movement within Israelite cultic poetry. However, that the chiastic



structure of form categories combined with parallel imagery (i.e. Isaiah 66:6-16; Zechariah 9:11-17) is not evident until the post-exilic era reveals the increasing complexity of salvation prophecy within this period. The messages proclaimed after 539 B.C. are becoming more elaborate in style than their pre-exilic, or even exilic, counterparts.

4. Westermann's observation that the judgment and salvation speeches are clearly contrasted to one another appears to crumble when considering the more eschatological and apocalyptic units. The imagery of a transformed cosmos, society and humanity lends to a "mixing of metaphors", where judgment and salvation are simply different sides of the same coin where Yahweh's intervention within the world occurs. Indeed, if we are talking about identifying salvation/deliverance/hope *Gattungen*, isolating the categories of each to label whether or not a unit is an oracle or a proclamation of salvation, Westermann is generally correct in his assessment. Yet a thematic unit such as Zechariah 10:1-12, which combines judgmental statements of accusation with announcements of salvation calls into question whether Westermann's statement can apply as an absolute maxim.

5. The oracle of salvation form type, the favorite of Deutero-Isaiah, is used only once within the post-exilic materials (Joel 2:18-27). I find this observation very interesting. That Trito-Isaiah, Deutero-Isaiah's supposedly devout disciple preferred the proclamation of salvation format is also quite intriguing. I believe the



eschatological/apocalyptic climate of the period can explain this phenomenon. As has been noted above, the oracle of salvation and proclamation of salvation *Sitz im Leben* appear to come from the respective cultic ceremonies of the individual and communal lament. The priestly answer to the supplicant(s) was the origination of both the oracle of salvation and proclamation of salvation *Gattungen*. However, as March correctly notes, both the oracle of salvation and the proclamation of salvation "speak of God's gracious turn toward his people, but the proclamation of salvation is future oriented whereas the oracle of salvation is concerned more with the present"<sup>130</sup> Is it possible, within the ever increasing eschatological and apocalyptic atmosphere of post-exilic Judaism, that the emphasis on the coming, transforming future overpowered the concern the prophetic community had for the cessation of the problems of their present? Or, in the midst of their concerns, sensing the judgment and immovability of their present world and situation, they began to move towards forms dealing more with the future (proclamation of salvation, announcement of salvation) when Yahweh would transform the cosmos, society and humanity? I would suggest that such an evolution occurred within the post-exilic social and prophetic consciousness of Judaism, evidenced by the notable alteration and modification in the salvation/deliverance/hope form types.

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130. March, *ibid.*, 163. The underlining is mine.

## VI. Summary of Observations

We have discussed the prophetic poetic salvation/deliverance/hope material outside of the prophetic traditions of the book of Jeremiah, noting those items which could be consistently accounted for within this examination. It appears that there are some form characteristics which are distinctive to each of the chronological periods. There are also some form characteristics which clearly appear in two of the chronological periods, but not within all three. The following provides a summary of this examination.

1. Within the pre-exilic period, an examination of the available poetic prophetic salvation/deliverance/hope materials found one *Gattung* to be consistently and exclusively utilized, the basic salvation prophecy speech. This form's structure is very basic: it contains (1) a prophetic communication from Yahweh (2) announcing future events. These units were bound together with judgment speeches. There were no units which spoke of salvation/deliverance/hope which could be separated from the context of a judgment speech. Words of judgment and salvation appear to encircle each other within the poetic speeches of this period rather than exist separately. The units were characteristically small, terse poetic utterances. These utterances were very simply offered, without a great deal of form sophistication. These units were concerned about the future, condemning the moral and cultic attitudes and practices of their times.

2. The exilic period discarded the basic salvation prophecy speech, providing more advanced and refined *Gattungen* to proclaim salvation/deliverance/hope messages. The oracle of salvation, the proclamation of salvation, the announcement of salvation and the promise of blessing each were adapted from earlier Yahwistic cult usage to provide an innovative message to the community of Judean exiles in Babylon. The absence of the temple and the cultic setting for salvation speech causes an increased use of the cultic phraseology within the prophetic message. The units grew in length from their pre-exilic counterparts, with the ability to find short, concise prophetic speech units becoming very difficult.

All of the exilic salvation/deliverance/hope units discussed were found to be separate from judgment motifs and forms. If it may be stated so strongly, this period provided "pure" salvation messages, with no prerequisite requirements by the people being necessary to receive the salvation/deliverance/hope offered by Yahweh.

3. The post-exilic period provided another shift in the *Gattungen* used to present poetic prophetic salvation/deliverance/hope messages. A greater variety in style is apparent, as is attested in a listing of the different form *Gattungen* employed (frequency of use noted within parentheses): announcement of salvation (9); proclamation of salvation (5); chiastic poetry which utilized announcements of salvation (3); oracle of salvation (1); eschatological poem patterned after oracle of salvation

(1); eschatological hymn of thanksgiving (1); eschatological hymn of trust/confidence (1); prophecy of salvation (1); statement of accusation announcing salvation (1); call to repentance (1). This spectrum of forms indicates the need for the post-exilic prophets to provide fresh ways of communicating messages of salvation/deliverance/hope during this period. Yet there was also evidence of a breakdown of the *Gattungen* utilized as the need to provide positive messages caused a strain on the limitation of the various form categories. Chiastic poetry announcing salvation appears during this period, indicating an increasingly sophisticated evolution of style and language. The eschatological themes of Yahweh bringing about a new age which will transform the cosmos, society and the world dominate the speech of this period. This dominance is great enough for the most used exilic form category, the oracle of salvation, to be rarely utilized within this period. It is suggested that this occurs because the oracle of salvation format enunciates an offering of help and divine intervention for the present, rather than the future. Judgment and salvation themes and formats also become mixed because of this theological influence.

How much of the above may be of assistance as we examine the salvation/deliverance/hope material of Jeremiah? Is it possible to carry over our results and implement them on the Jeremiah units? It is logical to assume that a large part of our study may be able to be applied to the Jeremiah materials. Since the salvation/deliverance/hope material

within chapters 30-31 has been scrutinized as to its authenticity by means of linguistic and thematic study, a study based on the form category criterion noted above would be analytically sound and appropriate. However, we will proceed in the following way. First, we will conduct an analysis of the two texts which deal with salvation within the tradition that are considered authentic to Jeremiah, Jeremiah 3:12b-13 and 4:1-2. This will be done to ascertain whether or not the pre-exilic criterion we have established applies to Jeremiah. Then we will move on to the other material which has caused questions of authorship and historical setting to arise. Through the use of form critical analysis we may be able to ascertain any Jeremainic kernels within the units examined, as well as determining which community the salvation material is addressing (pre-exilic, exilic, post-exilic). The identification of the *Gattungen* utilized within the text may then be used not only as a literary device, but as a *dating* device. We identify this procedure as "*Gattungen* dating". Through this methodology we may be able to determine whom is speaking to whom within the poetic sections of Jeremiah 30:5-31:22.

## CHAPTER THREE

## THE FORMAT AND FUNCTION OF CLASSICAL PROPHECY'S POETIC

## SALVATION/DELIVERANCE/HOPE MATERIALS PART II:

JEREMIAH 3:12b-13; 4:1-2

I. Introduction--Procedures.

The research of chapter two indicates that within the poetic prophetic salvation/deliverance/hope materials (excluding Jeremiah) the pre-exilic, exilic, and post-exilic periods are able to be identified through an analysis of their *Gattungen*. Each period characteristically employed certain *Gattungen* to convey and proclaim salvation/deliverance/hope materials. These *Gattungen* have been catalogued and classified, providing a set of observations which are consistent within the specific chronological periods. Each chronological period is identifiable by analyzing the *Gattung* utilized within the text. We have named this theoretical exegetical process of investigation "*Gattungen* dating".

Within this chapter we will test this theory upon the poetic prophetic salvation/deliverance/hope materials of the book of Jeremiah. Our hope is to establish that the observations of the preceding chapter are appropriate and correct in evaluating the dating and function of the pertinent historic Jeremiah materials.

Our main objective in examining this material in Jeremiah is to evaluate the poetic portions of the "Book of Consolation" (Jeremiah 30:5-31:22) as to their setting, dating, and function within the tradition. This collection has received extensive linguistic and thematic analysis in the attempt of determining its dating and authorship. This has provided many contrasting opinions which have provided no definitive answers. We propose to utilize the process of "*Gattungen* dating" in evaluating these materials.

Before we may proceed with this method, one serious question must be faced: is it possible to implement our previous observations upon the book of Jeremiah without some preliminary internal examination? Questions have been raised regarding any evaluation of Jeremiah utilizing the patterns of eighth century prophecy when he might better be evaluated as the first of the sixth century prophets<sup>1</sup>. Other scholars have commented regarding the dependency of Deutero-Isaiah upon proclamation themes and forms already utilized by Jeremiah<sup>2</sup>. Though the majority of scholars disagree with these viewpoints, the concerns which have been raised must be addressed. This is true especially in evaluating our "*Gattungen* dating" hypothesis.

In this chapter we will investigate and examine the two Jeremiah texts we earlier designated to be examples of

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1. Cf. Thomas M. Raitt, *A Theology Of Exile*, Fortress Press, Philadelphia, 1977, 110 *ad. passim*.

2. Cf. U. Cassuto, *Biblical And Oriental Studies*, Vol. I, trans. Israel Abrahams, The Magnes Press, Jerusalem, 1973, 141-177; Shalom Paul, "Literary and Ideological Echoes of Jeremiah in Deutero-Isaiah", *Proceedings of the Fifth World Congress of Jewish Studies* 1 (1969), 102-120.



poetic prophetic salvation/deliverance/hope material outside of chapters 30-31: Jeremiah 3:12b-13; and 4:1-2. In this examination we will: (1) effect a survey of the previous scholarship regarding the authorship, dating, and function of these pericopes within their surrounding context, Jeremiah 3:1-4:2; (2) provide a textual analysis of the two units; and (3) evaluate these materials as to their *Gattungen*. The purpose of this critique is to provide an internal examination of Jeremiah's salvation/deliverance/hope oracles from a set of texts which are considered by a majority of scholars to be from Jeremiah of Anathoth. It is logical to hypothesize that a style and presentation unique to Jeremiah's salvation/deliverance/hope messages may be established from such an examination. If this is true, we further propose that our theoretical process of "Gattungen dating" will either be vindicated as being analytically sound, or discredited for further use. If the process is vindicated we will have established a new methodology for evaluating the materials of Jeremiah 30:5-31:22 as to their setting, dating, and, we hope, their function within the Jeremiah tradition.

## II. Survey of Previous Scholarship on Authorship, Dating and Textual Format of 3:12b-13; 4:1-2.

In 1884 Bernard Stade presented an article which first seriously began to question the textual format of Jeremiah 3:1-4:2.<sup>3</sup> He comments that the prophetic

3. Bernard Stade, "Miscellen. Vom Herausgeber", *ZAW* 4 (1884), 149-159.

speech which begins at Jeremiah 2:1 is abruptly interrupted by a new oracle section beginning at 3:6. This section is considered to contain 3:6-16, and is regarded to be Jeremianic in character.<sup>4</sup> Vv.17-18 are considered not to be Jeremianic, but a later insertion into the textual framework of the chapter. Stade proposes that the original framework of the material would have vv.19f. following directly after v.5. This would provide a more logical and thematic sequence of the textual units.<sup>5</sup> Though Stade states his opinion in an article intended to present miscellaneous thoughts, his statements began a process of questioning both the framework and authenticity of portions of Jeremiah 3:1-4:2 which has continued to the present day.

Ten years after Stade's opinion was stated, Friedrich Giesebrecht published his viewpoint on the subject.<sup>6</sup> In opposition to Stade's observation, Giesebrecht states that 3:6-4:2 build upon the unit 3:1-5, with 3:6ff. being a logical progression within the text. He considers, however, that vv.14-18 are a post-exilic insertion<sup>7</sup> which cause an interruption with the presentation of the material. He then considers the authentic format of Jeremiah's words as beginning with 3:1-5, continuing with vv.6-13, 19-25. This entire section is

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4. *Ibid.*, 153.

5. *Ibid.*, 152-153.

6. Friedrich Giesebrecht, *Das Buch Jeremia*, HKAT III. Abtheilung, Die prophetischen Bucher, 2. Band, 1. Theil, Vandenhoeck & Ruprecht, Gottingen, 1894.

7. Giesebrecht establishes this opinion through the means of a linguistic and thematic analysis of the section, questioning the reference to "Zion" and the conversation dealing with the ark, *Ibid.*, 16-18.

considered to be from the historical Jeremiah, and is assumed to be an early selection of his oracles.

An article by A. B. Davidson clearly shows that the viewpoints of Stade and Giesebrecht had held the field of scholarly opinion through 1900.<sup>8</sup> Davidson agrees with both previous scholars that Jeremiah 3:6-13 is to be considered genuine to the prophet, but qualifies his opinions regarding the authenticity of vv.14-16, carefully offering both Stade's and Giesebrecht's opinions.<sup>9</sup> Davidson repeats this action when discussing whether or not vv.19ff is the continuation of 3:1-5 or 3:6-13. He makes no definite decision on this issue: instead, Davidson states that "either connection is suitable", considering both opinions to be viable options.

Bernard Duhm's 1901<sup>10</sup> and 1907<sup>11</sup> work on Jeremiah provided another opinion regarding this section's authenticity and formation. Through a process of analyzing the poetic materials<sup>12</sup> according to their content and

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8. A.B. Davidson, "Jeremiah The Prophet", A Dictionary of the Bible, ed. James Hastings, Vol. II., T. & T. Clark, Edinburgh, 1900, 569-578.

9. *Ibid.*, 572.

10. Bernard Duhm, *Das Buch Jeremia*, KHCAT 2, J. C. B. Mohr, Tübingen and Leipzig, 1901.

11. *Idem.*, *Das Buch Jeremia In den Bersmaszen der Urschrift*, J. C. B. Mohr, Tübingen, 1907.

12. Duhm evaluated Jeremiah from a perspective that the existing work consists of three major literary source materials: 1. poetic speeches original to Jeremiah, primarily located within chapters 1-25 (almost all to be found evidencing a *qinah* meter, totaling about 280 verses); 2. a biographical section concerning Jeremiah's life, authored by the scribe Baruch, primarily located within chapters 26-45 (primarily prose material totaling about 220 verses); and, 3. a collection of supplementary sections, fragments and glosses which appeared to Duhm to

metrical patterning, Duhm considered the following verses to be authentic to the early period of Jeremiah's ministry: 3:1-5, 12b-13, 19-20a, 21-24a, 25a; 4:1, 4. This order was considered the original pattern of Jeremiah's presentation, with the verses not listed being insertions from a period later than Jeremiah's ministerial activity.<sup>13</sup>

Wilhelm Erbt's 1902 consideration of 3:1-4:2 appears to be a hybrid between the opinions of Stade and Duhm.<sup>14</sup> Erbt agreed that v.6f. obviously interrupts the flow of the poetic presentation of Jeremiah's message. He then proceeded to reconstruct the existing continuity of the verses through the basis of thematic principles. Vv.1-5 naturally were to be followed by vv.19-20, since they both described the waywardness of the people. On the same principle, vv.11-13, with their theme of repentance, should naturally be connected with vv.22-25. Erbt then reconstructed the pattern of the unit to have originally been 3:1-5, 19-20; 11-13, 22-25. Verses 6-10, 21 were considered later insertions.

C. H. Cornill's 1905 work (*Das Buch Jeremia*)<sup>15</sup> provides a concise textual analysis of

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reflect a Deuteronomistic style (totaling around 850 verses). See Duhm, 1901, xi-xx.

13. See Duhm, 1907, xxiv, 7-11. The section 3:6-12a editorially provides the setting to present the Jeremianic kernel which exists in vv.12b-13, though in Duhm's consideration vv.12b-13 should follow in sequence directly after vv.1-5.

14. Wilhelm Erbt, *Jeremia und seine Zeit. Die Geschichte der Letzen funfzig Jahre des vorexilischen Judah*, Göttingen, 1902.

15. Carl Heinrich Cornill, *Das Buch Jeremia*, Chr. Herm. Tauchnitz, Leipzig, 1905.

3:1-4:4, but provides no new insights into the textual formation of this section of Jeremiah. He lists 3:1-5, 19-4:4 as the original presentation of Jeremiah, considering vv.6-18 to be an intrusion.<sup>16</sup> Vv.6-13 are to be considered Jeremianic, especially because of: their dating (v.6) within the reign of Josiah; a possible critique on Josiah's reform within v.10<sup>17</sup>; and the concerns for the northern tribes throughout the section. Vv.14-16 are also regarded as being from Jeremiah, yet vv.17-18 are to be considered non-Jeremianic in presentation, presuming a later period. In this Cornill, while providing a more extensive examination, primarily follows the 1884 analysis of Stade.

S. R. Driver's 1906 translation of Jeremiah<sup>18</sup> presents a small reflection concerning the texts under evaluation without offering any substantiation for his position.<sup>19</sup> Driver breaks down the units as being 3:1-5, 6-10, 11-16, 17-18, 19-20, 21-25; 4:1-2. His textual comments, other than noting that vv.6-18 intrude upon the thematic context of the chapter, show no opinion as to whether or not this insertion is Jeremianic or non-Jeremianic. The assumption of silence would appear to point to an acceptance by Driver of this editorially inserted

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16. *Ibid.*, 42.

17. *Ibid.*, 38. Cornill considers this verse to be Jeremianic, yet stemming from a later time of Jeremiah's prophetic ministry.

18. S. R. Driver, *The Book Of The Prophet Jeremiah*, Hodder and Stoughton, London, 1906.

19. *Ibid.*, 15, he states: "Vv. 6-18 (in which Judah and Israel are contrasted) seem to introduce a thought foreign both to ii. 1-iii. 5, and to iii. 19-iv.4; and have probably been introduced here from a different context."

section as being Jeremianic, but we have no proof of his perceptions.

J. R. Gillies' 1907 work<sup>20</sup> shows the influence of Giesebrecht within his analysis and conclusions regarding Jeremiah 3:1-4:2. Gillies is unwilling to consider vv.6f. as constituting an intrusion into the poetic progression of vv.1-5, 19f.. Rather, vv.6f. build upon the themes of the preceding passages, discussing the "fickleness" of the sisters Israel and Judah, with the need for a cry of repentance to be given to Judah (vv.12-13). In the final analysis, Gillies connects vv.6-13 with vv.19-4:2, considering them to be an authentic, early oracle of Jeremiah.<sup>21</sup> Vv.14-18, again following Giesebrecht, are considered exilic or later.<sup>22</sup>

A. S. Peake's 1910 examination of Jeremiah<sup>23</sup> provides no new insights, primarily following Driver's earlier opinion. After a brief survey of existing perspectives, Peake concludes that "originally iii.19 stood immediately after iii.5, and that iii.6-18 is as a whole the work of Jeremiah, but has properly no connection with its present context<sup>24</sup>". No analysis regarding later insertions is studied, instead being deferred to other scholars' considerations. The 1913 analysis of A. W. Streane agrees with Peake's unembellished position, clearly

20. J. R. Gillies, *Jeremiah, The Man And His Message*, Hodder and Stoughton, London, 1907.

21. *Ibid.*, 54f.

22. *Ibid.*, 58.

23. Arthur S. Peake, *Jeremiah I*, TCB, T.C. & E.C. Jack, 1910.

24. *Ibid.*, 106.



stating that 3:19-4:4 should follow immediately after v.5.<sup>25</sup> He regards vv.6-18 to be genuine to the age of Josiah: yet having been inserted from some other context, the passage intrudes upon the thematic context of the rest of chapter three.

Sigmund Mowinckel's 1914 source analysis study on Jeremiah<sup>26</sup> provides another perspective regarding format and authenticity within Jeremiah 3:1-4:2. Within his four source analysis theory, Mowinckel assigns Jeremiah 3:1-5, 19-4:4 within his source category "A", considering these verses to originate with Jeremiah.<sup>27</sup> Verses 3:6-13 are defined as appearing to be later additions to the text, reflecting deuteronomistic traits (source "C"), with vv.14f. regarded as post-exilic<sup>28</sup>. In a later study (1946) Mowinckel states that "it is evident that the dated prose speech in Jer.3, 6-12a. 14-18 forms a factual parallel to the metrically formed sayings in 3, 1-5, 12b-13. 19-20; the speech has been inserted into the "saying" in such a way as to break an original formal and factual connection"<sup>29</sup>. Thus vv.12b-13 are allowed to be included within Jeremiah's "authentic" speeches, all offered within an ordered progression which has been interrupted by a deuteronomistic

25. Annesley William Streane, *The Book of the Prophet Jeremiah, together with the Lamentations*, Cambridge University Press, Cambridge, 1913; 23-28.

26. Sigmund Mowinckel, *Zur Komposition des Buches Jeremia*, Jacob Dybwad, Oslo, 1914.

27. These units are listed without the inclusion of any introductory or concluding formulas as being 3:1-5; 19-20; 3:21-4:4, 20.

28. Mowinckel, *op.cit.*, 42-43.

29. *Idem.*, *Prophecy And Tradition*, Jacob Dybwad, 1946, 63.



editor. In Mowinckel's 1914 analysis, however, this was not the case. Also in 1946 Mowinckel chooses to make a break between verses 4:2 and 3, considering vv.3-4 to be a separate unit, thus creating a unit consisting of 3:21-4:2, which concludes the original progression of passages that began at 3:1.<sup>30</sup> Following Stade's assertion of vv.6-18 being an interruption to the text, and incorporating Duhm's assessment that 3:12b-13 were genuine to Jeremiah, Mowinckel furthered his own theory in presenting a new suggestion regarding the authenticity and formation of 3:1-4:2.

The 1919 work of L. Elliott Binns<sup>31</sup> shows basic consistency with the earlier discussions of Driver and Peake. Again, 3:1-5, 19-4:4 have been interrupted in their original presentation by the insertion of vv.6-18. Though his commentary is unwilling to clearly state that this section is Jeremianic, Binns' critical notes assume that vv.6-18 are authentic to an early period of Jeremiah's ministry. Binns considers the present text to be in a state of confusion, with vv.6-18 placement being out of context with both the preceding and following sections.<sup>32</sup>

An article by A. C. Welch in 1921<sup>33</sup> presents an opinion on the authenticity and formation of Jeremiah 3:1-4:2 which balances between Stade's and Mowinckel's analysis.

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30. *Ibid.*, 39.

31. L. Elliott-Binns, *The Book Of The Prophet Jeremiah*, Methuen & Co., London, 1919.

32. *Ibid.*, 30f.

33. A. C. Welch, "Jeremiah and Religious Reform", *The Expositor* XXI (1921), 462-472.

In his major work on Jeremiah<sup>34</sup>, which appeared seven years later, Welch's position remains consistent. Jeremiah 3:1-5, 19-4:2 have been interrupted within their natural flow by the insertion of vv.6-18. These inserted verses have been integrated into the text (by the compiler of the Jeremiah materials) because of their thematic similarities. Following Mowinckel, Welch considers vv.6-18 to have been derived by a different source than the material which surrounds them. Following Stade, he considers vv.6-13 to be Jeremianic, but regards vv.14-18 to betray a later hand in their composition.<sup>35</sup>

George Adam Smith's 1922 work on Jeremiah<sup>36</sup> attempts to present an opinion which stands in agreement with the previous forty years of critical scholarship. He considers 3:1-5, 19f. to be representative of Jeremiah's early preaching within the reign of Josiah, and vv.6-18 to be an insertion into these previous verses original context. He affirms the previous critical analysis on the divergence and complexity of 3:1-4:2, but also defends the possibility of Jeremianic kernel(s) existing within the inserted section

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34. *Idem.*, Jeremiah his Time and his Work, Basil Blackwell, Oxford, 1928.

35. *Ibid.*, 57f.

36. George Adam Smith, Jeremiah, Hodder and Stoughton, London, 1922.

of text.<sup>37</sup> His critique and methods represent past opinions and patterns, producing no significant differences.

John Skinner's 1922 approach to Jeremiah and his ministry evaluates this section of texts from a psychological viewpoint.<sup>38</sup> Skinner's concern and examination of the texts is prompted by a question: did Jeremiah in his early ministry believe that the final destruction of Israel could be averted by the repentance of Judah, or was the ruin of the state inevitable? In the process of answering his question, Skinner divides chapter three into four sections: vv.1-5; vv.6-13; vv.14-18; and vv.19-25. Of this division, vv.1-5, 19-25 are considered as being early Jeremianic utterances. Vv.6-13 are declared as not being the original continuation of vv.1-5, and can only be possibly Jeremianic if they originated during the post-Deuteronomistic period of his ministry.<sup>39</sup> In agreement with many others, Skinner considers vv.14-18 as being alien to the context of the chapter.

As to the issue of vv.6-18 being an editorial intrusion within the chapter, Skinner is divided on the

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37. *Ibid.*, 99, note 2, Smith states: "Verses 6-18, in prose break the connection both of style and meaning between 5 and 19 and cannot in whole be Jeremiah's or from his period. This is especially true of 16-18...But the passage probably contains genuine fragments from Jeremiah." Smith also places brackets around 3:14-18, 20b and 4:1-2, 100-03.

38. John Skinner, *Prophecy and Religion*, Cambridge University Press, Cambridge, 1922.

39. *Ibid.*, 80. Following Duhm, Skinner notes similarities with Ezekiel 16:44-63 and 23 as affirming the presence of an editor (thus being an editorial expansion) in verses 6-11, page 82. Skinner also states that these verses have "been inserted in this place by an editor because of an accidental coincidence of subject with vv.1-5", 80.

possibilities of vv.19f. being either a continuation of vv.1-5 or vv.6-13. It is here that Skinner offers his most unique contribution to the discussion of the original proclamation of 3:1-4:2:

"The most probable conclusion is that vv.21-25 are an independent poem, having no literary connexion with either iii.1-5 or 6-11, but dealing with the same situation as the second chapter, and belonging like it to the early period when Jeremiah's thinking was strongly colored by the influence of Hosea.

If these conclusions be right, the closing verses of ch.iii must be read as a confession put into the mouth of Israel in its ideal unity, as the unfaithful spouse of Yahweh, convinced at last of her guilt and folly. On any view the description is an ideal one; for we may be sure that no such spontaneous cry of penitence as is described in the following lines ascended from the high places of Judah in the lifetime of Jeremiah (vv.12, 13, 21-25). " 40

Skinner thus presents the possibility that chapter three was a composite of four different, independent units, which were editorially arranged in their present state. He makes no connection of 4:1-2 being a continuation of vv.22-25. The salvation material may be Jeremianic, but is needing precision as to its correct interpretation.

In 1928 Volz produced his commentary on Jeremiah.<sup>41</sup> Volz followed the basic research patterns of Stade in presenting his opinions regarding Jeremiah 3:1-4:2. Noting the use of the verb *לָמַד* as a connecting theme between 3:1-5, 19f., and the object change from "Judah" in vv.1-5 to "Ephraim" in v.6f., Volz considers 3:1-5, 19-25, 4:1-4 to be the original material of an early

40. *Ibid.*, 84.

41. Paul Volz, *Der Prophet Jeremia*, KAT, Zweite Auflage, A. Deichert, Leipzig, 1928.

message of Jeremiah.<sup>42</sup> Through some textual emendation and reconstruction<sup>43</sup> Volz also appeals to the logical progression of thought and theme embodied within his modified configuration as further proof of his opinions. 3:1-5, 19-20 present the moral and spiritual destitution of the people, vv.21-25 relates a vision which Jeremiah receives where the people turn from their condition of idolatry and apostasy, with 4:1-4 representing a divine call for true repentance.<sup>44</sup>

No new major scholarship attempted to produce any differing opinions to those first presented by Stade, Giesebrecht, S. R. Driver or Skinner between 1929-1945. There are comments regarding the authenticity of passages by scholars such as J. P. Hyatt<sup>45</sup> and H. G. May<sup>46</sup> which address specific instances of textual comment: however, there are no major works of note which offer any insight into our present discussion.

Rudolph's 1947 work *Jeremia* provided a fresh commentary which seriously took note of both logical

42. *Ibid.*, 33-35. Volz apportions these verses to four strophic units: 3:1-3; 3:4f., 19.f; 3:21-25; 4:1-4, 35.

43. *Ibid.*, 33-34, 36. Volz reconstructs the text to appear in four strophes: 3:1-3; 3:4a, 19a, 4b-5, 19b-20; 3:21-25; 4:1-4.

44. *Ibid.*, 36-42.

45. J.P. Hyatt, "Jeremiah and Deuteronomy", *JNES* 1 (1942), 156-173, especially 164, 166, 168. Hyatt considers 3:6-12a to strongly betray the hand of the Deuteronomist and to be an editorial expansion, following Skinner.

46. H.G. May, "The Chronology of Jeremiah's Oracles", *JNES* 4 (1945), 217-227. See 226 where May assumes 3:6 is so obviously "one of the most palpably non-Jeremianic sections of the book" that he does not consider it necessary to explain his statement.

thematic patterns and linguistic and stylistic nuances within the text. Through his analysis, Rudolph determined that the authentic Jeremianic material present within the text was 3:1-5, 19-25, 4:1-4. The prose sections, vv.6-12a, 14-17a, 17a-18 as well as vv.12b-13, were considered to be later editorial insertions. In his analysis, Rudolph regarded the authentic Jeremianic material as having been a single poetic speech, yet for stylistic reasons segmented the poem into two halves, each constituting four four-line strophes.<sup>47</sup> This very stylistic presentation of the text produced a balanced pattern of Hebrew poetry without the textual reconstructions of Volz. It also produced another rationale in the attempt to determine an authentic speech of Jeremiah.

An article by H. W. Hertzberg in 1952<sup>48</sup> presented the opinion that 3:6-13 should not be construed as an editorial interruption imposed upon chapter 3. Hertzberg, in commenting on the various passages directed toward the northern kingdom, made a passing comment which proposed that 3:1-13, not 3:1-5, 19f., could be considered as a natural textual unit. In his analysis, Hertzberg takes issue with the popular interpretation of vv.1-5 as being

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47. W. Rudolph, *Jeremia*, HAT 12, J. C. B. Mohr (Paul Siebeck), Tübingen, 1947, 20-27. This is more clearly represented within the 3rd. Edition of this work, 1968, 30. Rudolph produces a poetic speech which is rendered as: part one, 3:1, 2-3a, 3b-5, 19-20; part two, 3:21-22, 23-25 (eliminating various glosses), 4:1-2, 3-4 (this pattern is noticeable within the German translation of the Hebrew).

48. H. W. Hertzberg, "Jeremia und das Nordreich Israel", *Theologische Literaturzeitung* 77, Nr. 10 (1952), 595-602.



addressed to Judah, instead considering this speech as being addressed to the northern kingdom.<sup>49</sup> His premise is justifiable in that Stade, Giesebrecht, Cornill, Gillies, Volz, Rudolph and others had asserted the authenticity of vv.6-13. Giesebrecht had earlier formulated the opinion that vv.6-13 were Jeremianic, and that these verses naturally followed and built upon the statements made in vv.1-5. Hertzberg, therefore, caused the question to be rephrased concerning the logical progression of the text within chapter three. He finally agrees to the continuation of vv.1-5 as commencing with vv.19f., but considers that these verses all refer to the northern kingdom.

Artur Weiser's 1952 presentation on the first half of the book of Jeremiah<sup>50</sup> calls into question the continuity of the various style units within 3:1-4:2. He considers 3:1-5, 12-13, 19-4:2 to provide an authentic core of Jeremianic material, with vv.6-11 and 14-18 having been attached because of thematic similarities. However, Weiser questions the argument that these materials are all within a natural, progressive order. The possibility that these thematically related sayings are independent prophetic speeches is defended, with the linkage between 3:1-5 and 19f. being denied. Weiser asserts that 3:21-4:2 is a unit independent from the material which precedes it.<sup>51</sup>

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49. *Ibid.*, 598-599.

50. Artur Weiser, *Das Buch der Propheten Jeremia Kapitel 1-25*, 13, Das Alte Testament Deutsch 20, Vandenhoeck & Ruprecht, Göttingen, 1952.

51. *Ibid.*, 32-40.



Elmer A. Leslie's 1954 chronologically arranged interpretation of Jeremiah<sup>52</sup> presents no new scholarship to the present discussion. Leslie primarily follows the breakdown into units presented earlier by Rudolph, but makes no clear connections between these various units as being either a continuous speech, or independent speeches, of Jeremiah.<sup>53</sup>

J. P. Hyatt continues to utilize the source analysis methodology of Mowinckel in his 1956 work on Jeremiah.<sup>54</sup> Considering 3:1-5, 19-4:2 to have been contained within Baruch's first scroll<sup>55</sup>, Hyatt regards vv.6-18 as being an editorial insertion into the chapter. He classifies vv.6-14 to have come from a Deuteronomistic source, which incorporated a genuine oracle of Jeremiah, vv.12b-14a, with this being attributed to either an independent source or Baruch's scroll.<sup>56</sup> He also considers vv.15-18 to be secondary to the original corpus of Jeremianic materials. Thematic and literary observations (the use of *לחם* and the theme of the "return" of Israel) have caused the editors and compilers of the Jeremiah traditions to incorporate all of these passages within one grouping.<sup>57</sup> James

52. Elmer A. Leslie, *Jeremiah--Chronologically arranged, translated and interpreted*, Abingdon, New York, 1954.

53. *Ibid.*, 35-42, 323. Leslie considers 3:17a b-18 to date from a late post-exilic editor, with the remainder of the material from 3:1-4:4 having been originated between 626-24 B. C., during the earliest period of Jeremiah's ministry.

54. J.P. Hyatt, "The Book of Jeremiah", IBC, Vol. V., Abingdon, New York, 1956.

55. *Ibid.*, 787.

56. *Ibid.*, 789.

57. *Ibid.*, 823f..

Mullenberg's later article within the Interpreter's Dictionary of the Bible<sup>58</sup> agrees with Hyatt's perceptions. Hyatt also follows a later dating scheme than other scholars who preceded him, by advocating the origination of the authentic poems as being 609 B.C.<sup>59</sup> This still places these texts within the pre-exilic period, before Jerusalem's destruction by the Babylonians.

John Bright's 1965 commentary on Jeremiah<sup>60</sup> deals with 3:1-4:1-4 through the means of a reconstructed text to emphasize the intrusive nature of vv.6-18 on the surrounding material. The material is presented as two originally independent units: 3:1-5, 19-25, 4:1-4; and 3:6-18.<sup>61</sup> The first unit is considered to be a sample of Jeremiah's early preaching prior to 622. Within the second unit, vv.6-12a, though in prose, are considered Jeremianic because of their similarity in diction with other poetic sections of Jeremiah.<sup>62</sup> Vv.12b-13 are Jeremianic, with vv.14-15 being a prose parallel to this material, and vv.16-18 (conceded to be of anonymous origin, though considered similar to Jeremiah's thought) being added after the

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58. James Mullenberg, "Jeremiah the Prophet", IDB, Vol. II., Abingdon, New York, 1962, 823-835.

59. In this Hyatt follows the earlier work of F. Horst, "Die Anfänge des Propheten Jeremia", ZAW 41 (1923), 94-153.

60. John Bright, Jeremiah, AB 21, Doubleday, New York, 1965.

61. Ibid., 19-27.

62. Cf. Bright, "The Date Of The Prose Sermons Of Jeremiah", JBL 70 (1951), 21-22, where he disputes Duhm's and Skinner's claims that Ezekiel 16:44-63 and 23 have influenced the construction of Jeremiah 3:6-11. Bright argues that the reverse has occurred, using the premise of traditional chronology.

destruction of Jerusalem.<sup>63</sup> Bright most closely follows Stade in his explanations, and is more conservative than most of the previous scholars regarding the authenticity of the texts at hand. He is very willing to consider all of 3:1-4:4 Jeremianic. This willingness by a critical scholar to consider 3:1-4:2 totally Jeremianic continues in the 1968 Jeremiah commentary of Norman Habel.<sup>64</sup> Though Habel divides 3:1-4:4 into seven literary sections (3:1-5; 6-11; 12-14; 15-18; 19-20; 21-25; 4:1-4), he makes no comments concerning previous scholarship, or about the possibility that the Jeremianic authorship on some sections (most notably 3:16-18!) is in question.

E. W. Nicholson's 1970 and 1973 work on Jeremiah<sup>65</sup> follows in the direction of Hyatt's patterns in dealing with 3:1-4:2. Nicholson groups the authentic Jeremiah materials into three independent groups: 3:1-5, 19-20; 3:12-13; 3:21-4:2. Vv.6-11 are probably the work of a Deuteronomic writer which in their placement serve as a editorial bridge for the inserted materials which follow (vv.14-18), all centering around the authentic Jeremianic saying of vv.12-13.<sup>66</sup>

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63. Bright, Jeremiah, 27.

64. Norman C. Habel, Jeremiah--Lamentations, CC, Concordia Publishing House, St. Louis, 1968.

65. E. W. Nicholson, Preaching To The Exiles, Basil Blackwell, Oxford, 1970; *idem.*, Jeremiah 1-25, CBC, Cambridge University Press, 1973.

66. Nicholson, Jeremiah, 45-46.

Winfried Thiel's 1973 book on the work of the Deuteronomist<sup>67</sup> follows the previous arguments of Hyatt and Nicholson. 3:1-5, 19-4:4 are to be viewed contextually as authentic Jeremiah, with vv.6-18 forming an obvious interruption by its insertion. The Deuteronomist is responsible for vv.6-12a, 13b placement within the text, being built around an independent Jeremianic speech, 12b-13ba. Vv.14-17, 18 are post-exilic, with a different origin than the previous section. The "stichwort" 11W binds the entire section (3:1-4:4) together.<sup>68</sup>

A 1978 analysis by David Jobling offers a textual reconstruction as the criterion for isolating an authentic poem by Jeremiah within 3:1-4:2.<sup>69</sup> Depending primarily on Rudolph's analysis of the text, Jobling proposes that the original speech of Jeremiah was a poem of two halves, each containing four four-line strophes.<sup>70</sup> The major change Jobling makes upon Rudolph's work is that vv.12b-13 are inserted into the second portion of the poem as the introductory unit, with 4:3-4 being eliminated from the textual unit to provide the necessary balance. With this pattern, Jobling reflects the intent of Erbt's earlier statements. Structurally, this would provide a very

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67. Winfried Thiel, *Die deuteronomistische Redaktion von Jeremia 1-25*, WMANT 41, Neukirchener Verlag, Neukirchen-Vluyn, 1973.

68. *Ibid.*, 87-93.

69. David Jobling, "Jeremiah's Poem In III 1-IV 2", *VT* 28 (1978), 45-55.

70. *Ibid.*, 46, Jobling gives sigla to the strophes as follows: Part I-- IA. iii 1; IB. iii 2-3a; IC. iii 3b-5; ID. iii 19-20; Part II--IIA. iii 12b-13; IIB. iii 21-22; IIC. iii 23-25; IID. iv 1-2.

sophisticated balancing of strophe sections in cross-correspondence with each other. The weakness of Jobling's argument is in his providing a rationale for the displacement of vv.12b-13 from their position at the beginning of the second part of the poem.<sup>71</sup> Jobling's rearrangement of the text forces the material to fit a pattern of his choosing, but not necessarily Jeremiah's (or the book's redactors).

William Holladay's comments regarding Jeremiah span from his 1958 work on *Jer*<sup>72</sup> to his 1986 commentary on the first half of Jeremiah.<sup>73</sup> During this period Holladay has continually modified his basic analysis regarding 3:1-4:2, though his work most closely follows along directions previously maintained by Mowinckel and Hyatt. In 1958 Holladay clearly states that Jeremiah 3:6-18 is a mixed passage of poetic and prose material which interrupted the continuity of the genuine Jeremiah materials, 3:1-5, 19-20.<sup>74</sup> As Holladay's work on both the poetic and prose materials progressed along the lines of cataloguing the formation and sources of the authentic Jeremiah materials<sup>75</sup>, he presented a theory in an 1980

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71. *Ibid.*, 53.

72. William L. Holladay, *The Root Subh In The Old Testament*, E. J. Brill, Leiden, 1958.

73. *Idem.*, *Jeremiah 1*, Hermeneia Series, Fortress Press, Philadelphia, 1986.

74. Holladay, *Subh*, 132-134. Holladay considers vv.6-11 as the work of the Deuteronomist, and vv.12-14 as representing a patchwork of Jeremianic phrases which have been molded and filled out with editorial material, though this section is not necessarily from the Deuteronomist.

75. Cf. Holladay, *Jeremiah*, *Spokesman out of Time*, Pilgrim Press, New York, 1974; *idem.*, *The Architecture*

article which placed 3:1-5, 12-13, 19-4:4 as being a part of the first scroll of Jeremiah.<sup>76</sup> The concept of these materials, as being a portion of Jeremiah's first scroll, is further developed within his 1986 commentary on Jeremiah.<sup>77</sup> Since Holladay follows the later dating scheme for Jeremiah's ministry<sup>78</sup>, he dates this original material as fitting the events of 609-601.

The 1980 commentary by J.A. Thompson<sup>79</sup> considers the authenticity and formation of Jeremiah 3:1-4:4 from a perspective which claims the entire unit as Jeremianic. Though Thompson is familiar with the arguments which bring into question the authenticity of 3:6-11 and 14-16, he considers that the existing presentation of the chapter provides a representative example of Jeremiah's preaching and theological stance.<sup>80</sup> Rejecting previous scholarship which considered the passages in question in terms of

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of Jeremiah 1-20, Bucknell University Press, London, 1976.

76. *Idem.*, "The Identification Of The Two Scrolls Of Jeremiah", *VT* 30 (1980), 452-467. This theory considers the prose sections, vv.6-11 and 14-18 as intrusions into the original text, and takes in to account various glosses evident within the poetic sections.

77. Holladay, Jeremiah 1, 71-73, 79-81, 111-129. Jeremiah 3:6-11, 16-18ba are considered to be very late intrusions to the text; verse 13, with its feminine singular address, interrupts the diction between vv.12 and 14, and is possibly an insert during the compilation of the first scroll: 3:1-2, 4-5, 12, 14-15, 18b, 19, 21a, 22-23, the poetic core of 24-25, and 4:1-2 are suggested as the logical sequence of Jeremiah's message to the north.

78. Following Hyatt. Cf. Holladay, "A Coherent Chronology of Jeremiah's Early Career", *Le Livre De Jérémie, Le Prophète et son milieu, les oracles et leur transmission*, ed. P. M. Bogaert, BETL 54, Leuven University Press, Leuven, 1981, 58-73.

79. J. A. Thompson, *The Book of Jeremiah*, Eerdmans, Grand Rapids, 1980.

80. *Ibid.*, 189-217.



Deuteronomistic tendencies, changes in diction, and transitions from poetry to prose, Thompson works from a methodology of chronology.<sup>81</sup> If Thompson's work were to be characterized in terms of the scholarship which precedes it, it follows Bright most closely, though taking Bright's results to a conservative extreme.

A 1980 article by William McKane<sup>82</sup> presents the viewpoint that Jeremiah 3:6-11 are a secondary, exegetical development which arises from two Jeremianic poetic units, 3:1-5 and 12-13. McKane is influenced by H. W. Hertzberg's earlier comments suggesting the feasibility of 3:1-13 being the natural unit within the text. Denying the argument that v.5 connects impressively with v.19, thus precluding the insertion argument originated by Stade, McKane suggests:

"Verses 6-11 come into existence as a kind of exegesis of pre-existing texts; we are dealing with an exegetical activity and the primary answer to the question how a passage like this arises must be a literary one. The content of vv.6-11 is determined by a particular interpretation which has been put on vv.1-5 and vv.12-13."<sup>83</sup>

The resulting exegetical section would date no earlier than the exilic period after the fall of Jerusalem. McKane further develops this argument within his 1986

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81. In other words, if a text exhibits a correct chronology towards historical events in Jeremiah's day, and is similar to other sentiment expressed within the book of Jeremiah, it is arguable that the text also originates from Jeremiah.

82. William McKane, "Relations Between Poetry and Prose In The Book Of Jeremiah With Special Reference To Jeremiah III 6-11 And XII 14-17", *SVT* 32 (1980), 220-237.

83. *Ibid.*, 231.



commentary on Jeremiah.<sup>84</sup> He labels the process which had occurred with 3:1-13 an example of poetry "triggering" or "generating" prose through the concept of a rolling corpus theory of textual building within Jeremiah.<sup>85</sup> McKane considers that vv.14-17 have also been triggered by the existence of vv.1-13, thus an example of poetry and prose generating prose. V.18 presupposes the existence of vv.14-17, and expands this prose section, with the former section dating from the exilic period, the later from the post-exilic period.<sup>86</sup> Vv.19-25 are presented as being words from Jeremiah<sup>87</sup> though they constitute an independent unit from vv.1-5, 12-13. Jeremiah 4:1-2 is considered an independent unit authentic to Jeremiah.

In his 1979 work on dissonance theory and the prophetic traditions Robert Carroll makes a passing comment that the poetic material within 3:1-4:2 is most likely to be associated with the earliest period of Jeremiah's ministry.<sup>88</sup> He expands his comment in 1981 by identifying the original Jeremianic repentance poem materials (bound together by the thematic uses of the verb

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84. William McKane, *Jeremiah*, Vol.I, ICC, T. & T. Clark, Edinburgh, 1986.

85. *Ibid.*, lxii, 64-69.

86. *Ibid.*, 76-77. V.18 is considered to be an attempt at harmonization which will encompass both Israel and Judah.

87. *Ibid.*, 77-83. McKane breaks this unit into three sections of speech from Yahweh (vv.19-20, 22a), the prophet (v.21), and the confession from the personified community (vv.22b-25).

88. Robert P. Carroll, *When Prophecy Failed*, SCM Press, London, 1979, 173.

11W) as being 3:1-5, 12b-13, 19f., 21-23; 4:1-2.<sup>89</sup> Carroll's 1986 Jeremiah commentary<sup>90</sup> reflects his opinions concerning these verses from a broader research base. He offers the possibility that 3:12-4:2, because of their usage of the 11W material, might be attributed to exilic circles which preached turning-repentance after the destruction of Jerusalem.<sup>91</sup> Vv.6-18 are therefore not considered an intrusion in the proposed poem of Stade (3:1-5, 19f.). Thus vv.12b-13, 19-20, 21-23, 4:1-2 are all independent poems which have been thematically grouped together, placed in their present configuration by a later editor. 3:1-5 relate to the preceding Jeremianic discourse of chapter 2, whereas 3:6-12a, 14-18 and 24-25 all date to later redactional activity.<sup>92</sup> By proposing such a stance, Carroll extends himself beyond any previous scholarly positions concerning the authenticity and dating of this section of Jeremiah.

Rainer Albertz's 1982 consideration of Jeremiah 2-6 produces no new insights into the possible dating of 3:1-4:2.<sup>93</sup> The major concern of his article is to present a two phase chronology of the materials he considers were used in the construction of Jeremiah's first scroll.<sup>94</sup>

89. *Idem.*, *From Chaos to Covenant*, SCM Press, London, 1981, 73-74.

90. *Idem.*, *Jeremiah*, SCM Press, London, 1986.

91. *Ibid.*, 147.

92. *Ibid.*, 140-156.

93. Rainer Albertz, "Jer 2-6 und die Frühzeitverkündigung Jeremias," *ZAW* 94 (1982), 20-47.

94. Following the examination of C. Rietzschel, *Das Problem der Urrolle*, Gütersloher, Gütersloh, 1966, 130f., who considered the material which encompassed

Through a thematic analysis which seeks to catalogue concepts as a means to date the progression of Jeremiah's thoughts, Jeremiah 2:1-4:2 (with the exception of 3:6-18) is considered to have originated during the early portion of Jeremiah's ministry, 627-609 B.C..<sup>95</sup>

A 1985 paper by John T. Willis examines the possibilities of a three-way conversation between Yahweh, Jeremiah, and the audiences being addressed.<sup>96</sup> Jeremiah 3:21-4:4 is discussed as one example among six instances of this phenomenon<sup>97</sup>. The poetic unit breaks into four sections: (1) the prophet, v.21; (2) Yahweh, v.22a; (3) the people, vv.22b-25; (4) the prophet on behalf of Yahweh, 4:1-4. Willis considers the response of the people (vv.22b-25) to be a repentance liturgy which may resemble patterns from the Jerusalem cultus (thus primarily following the observations of Weiser and Bright). As such, however, these words are considered to be part of the theology of Judeans in the days of Jeremiah, but they do not represent the prophet's theology.<sup>98</sup> Willis makes no explicit statement regarding the dating of this passage: his

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Jeremiah's first scroll is to be found within the first six chapters of the book of Jeremiah.

95. *Ibid.*, 25-35, 45. 3:6-18 appear to be a later editorial construct during the compilation of the book; 4:3-6:30 is Jeremiah prophecy from 609-605 B.C..

96. John T. Willis, "Dialogue Between Prophet And Audience As A Rhetorical Device In The Book Of Jeremiah", JSOT 33 (1985), 63-82.

97. Jeremiah 5:12-17; 8:13-17; 8:18-23; 14:1-10; 14:17-15:4.

98. *Ibid.*, 76-77. Naturally, if these words do not represent the prophet's theology, they also cannot be considered the prophet's speech.

comments implicitly assume, however, that it is from the period before the fall of Jerusalem.

Jeremiah Unterman's 1987 work<sup>99</sup> dealing with the themes of repentance and redemption within the book of Jeremiah provides an examination of 3:1-4:2 which is centered on a methodology of chronology. Ideologically, Unterman is closest to J. A. Thompson in that he considers the entirety of 3:1-4:2 to be material authentic to Jeremiah. After an extensive survey of the existing literature on the topic, Unterman rejects any arguments which are based on poetry-prose issues, reflections of Deuteronomistic language, or establishment of form. In dealing with the material he prefers instead to take a "holistic" approach. Rather than drawing conclusions from observing patterns, or determination of theological stances which appear to be beyond the sphere of Jeremianic theology, Unterman offers this contention:

"...the prophets are, regularly, not perceived by modern scholars to have the characteristics attributable to every thinking, reflective individual--the traits of complexity and growth, and the very human nature of not being completely and consistently logical."<sup>100</sup>

Though Unterman's concern is appropriate in that he asks scholars to be conscientious in dealing with the potential of individual prophets, it also too easily dismisses the sociological truth that environment molds the human perspective. The prophets were creatures of their own

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99. Jeremiah Unterman, *From Repentance to Redemption, Jeremiah's Thought in Transition*, JSOTSS 54, JSOT Press, Sheffield, 1987.

100. *Ibid.*, 18.

age, directed by the influences of the world view and sociological conditions of which they were a part. If this is true, the individual prophet's language, phraseology and forms of speech must be taken into account as we examine the text. That which stands out beyond the normal functioning of a given period invites questioning. Unfortunately, because of his perspective, on the grounds of inclusiveness, Unterman loses the potential of Jeremiah's distinctiveness.

Regarding the makeup of 3:1-4:2 Unterman does not consider vv.6f. to be an interruption of a possible unit comprising 3:1-5, 19f.: instead, following Giesebrecht, he considers 6-13 to be a unit that has been interrupted by vv.14-18, naturally continuing in vv.19-4:2.<sup>101</sup> The entire poem (3:6-13, 19-4:2) is to be dated within the reign of Josiah.

Claus Westermann's 1987 work on salvation prophecy<sup>102</sup> considers 3:6-4:4 to be the work of a deuteronomistic compiler. Both 3:12b-13 and 4:1-2 are listed within Westermann's Group 3 because of their presentation of a conditional salvation message. Even though 3:14-18 are listed within his Group 1 (an unconditional salvation message in line with the

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101. *Ibid.*, 23-38. Unterman considers that there are no convincing reasons for denying the Jeremianic authenticity of 3:14-18, citing similarities within the book of Jeremiah, 125-126. Unterman dismisses the possibilities of this passage being an exegetical construct. However, a number of the passages he quotes as proof-texts for dating have come under scrutiny regarding authorship.

102. Claus Westermann, *Prophetische Heilsworte im Alten Testament*, Vandenhoeck & Ruprecht, Göttingen, 1987.

proclamations of Deutero-Isaiah), Westermann considers the entire section to be tainted under the influence of the deuteronomist.<sup>103</sup>

### Preliminary Observations

There is a great divergence of opinion concerning the material within 3:1-4:2. Issues regarding authorship, dating, delineation of textual units and glosses within the passages have prompted a myriad of theories. This divergence ranges from the opinion of Unterman who considers the entire section to be Jeremianic in origin, to Carroll who is willing to regard it from an exilic or later perspective. In considering the background of the specific texts which we have identified as poetic prophetic salvation/deliverance/hope material, 3:12b-13, 4:1-2, we may surmise the following:

1. Most scholars consider 3:12b-13 an oracle of Jeremiah's. This is so even after viewing these verses to be either: 1. a part of the preceding material<sup>104</sup>; 2. a part of an original poem which has been editorially interrupted<sup>105</sup>; 3. an editorial insertion<sup>106</sup>; or 4. an instrument to create a section<sup>107</sup>. V.12a is to be

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103. *Ibid.*, 14-18, 120, 177-78. Westermann's "Group" categories are made on textual placement (i.e., units within a collection, independent units) and thematic grounds rather than on historical dating.

104. As with Giesebrecht and Bright, who considered these verses as being part of vv.6-13.

105. As with Holladay in his 1976 and 1980 work.

106. As with Duhm, Volz.

107. As with Mowinckel and Thiel, who considered that vv.12b-13 are a thematic nucleus used by an editor to attach vv.6-12a, 14-18, or McKane who sees an instance of poetry "triggering" prose, vv.12b-13 generating vv.6-12a.



considered an editorial device tying vv.12b-13 to the preceding material, and thus not a part of the original saying.<sup>108</sup>

2. Most scholars also consider 4:1-2 an oracle of Jeremiah's. The majority of those favoring authenticity consider these verses to constitute a divine answer to the preceding verses. This especially makes sense in viewing 3:22b-25 to be not representative of Jeremiah's preaching, but of the Judean attitude toward repentance, i.e., an exercise in liturgical repetition (well argued by Willis). Thus the offering of a divine answer is logical and appropriate. However, the positioning of 4:1-2 may also be accounted for during the editorial process. It might then be considered to be a speech independent of the preceding unit.<sup>109</sup>

3. This presents us with two probable independent poetic speeches of Jeremiah regarding salvation/deliverance/hope. They appear to be from the first period of his ministry. We may also assert that they would be representative of Jeremiah's style and form of presenting a message of hope and repentance.

The question we must now receive an answer for is this: do these units present a message of salvation/deliverance/hope in a speech *Gattung* similar to those evidenced in the pre-exilic prophets? To answer this question we must proceed with a textual analysis of these

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108. Following Duhm, Mowinckel, Hyatt, Bright, Thiel, Jobling, McKane and Carroll.

109. Suggested by Skinner, Smith and Carroll.



two units. After this is accomplished, we will analyze their *Gattung*.

### III. Textual Analysis.

#### Jeremiah 3:12b-13.

שׁוּבָה מִשְׁכָּה יִשְׂרָאֵל נֹאֵם־יְהוָה לֹא־אֶפִּיל פָּנַי בָּכֶם<sup>12</sup>  
 כִּי־חִסֵּיד אֲנִי נֹאֵם־יְהוָה לֹא אֶטּוֹר לְעוֹלָם:  
 אֲךְ דַּעַי עוֹנֶךָ כִּי בִיהוָה אֶלְהֶיךָ פִּשְׁעָתָ<sup>13</sup>  
 וְהִפְלֹרִי אֶת־דַּרְכֶּיךָ לְזָרִים יִתְחַח כָּל־עֵץ רַעְנָן וּבְקוֹלִי  
 [לֹא־שָׁמְעָתֶם נֹאֵם־יְהוָה:]

metre: v.12 3+3, 2+2; v.13 3+3, 3+2

Make a turn from fickleness Israel! [declares Yahweh]/  
 I shall not darken my face in anger from you//

For I am faithful [declares Yahweh]/  
 I will not bear a grudge forever//:

Just acknowledge your guilt/  
 For against Yahweh your God you rebelled//

You have spread your legs for strangers [under every leafy  
 tree]/  
 And you obeyed not my voice declares Yahweh//:

This unit presents an unencumbered text which the Septuagint, Vulgate and Peshitta render with rather literal translations. I have translated the text with the addition of phrase markings (/,//) to emphasize the poetic balance and parallelism which exist within the unit. Those portions marked by [ ] are considered glosses to the text. The rationale for considering these words as glosses will be

explained below. We will proceed, examining each line in sequence.

V.12b. שׁוּבָה מְשׁוּבָה יִשְׂרָאֵל נֶאֱמַר יְהוָה. The assonance with the phrase שׁוּבָה מְשׁוּבָה points to a word play being made with the verb שׁוּב<sup>110</sup>. Holladay considers the phrase to be an example of a cognitive accusative, thus translating "Turn a turning, Israel"<sup>111</sup> (noting this tense, but also seeing the previous exegetical construction (vv.6-11) using מְשׁוּבָה as "fickle", I have translated the phrase, "Make a turn from fickleness"). This follows the emphasis of the Targum (T).<sup>112</sup> McKane makes a stronger connection between מְשׁוּבָה and יִשְׂרָאֵל than the word play with שׁוּבָה, thus translating "Return fickle Israel"<sup>113</sup>, agreeing with the Vulgate (V), *revertere aversatrix Israhel*. Septuagint (LXX), following the context of chapter, clarifies the identity of Israel by referring to οἱ κατοικοὶ τοῦ Ἰσραὴλ, "the inhabitants of Israel", presumably the populous of the old northern kingdom. Redak considers that these words (vv.12bf.) are pronounced in Judah as if Jeremiah were speaking to the exiled tribes: Rashi, however, regards the editorial prefaces' (v.12a.) reference to צְפוֹנָה as indicating the exiled inhabitants of the northern kingdom, causing this

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110. See Rudolph and Bright, *op.cit.*

111. Holladay, Jeremiah 1, 59, 118.

112. Targum reads, "Return, O men of the house of Israel, who restrain yourselves from returning to my worship".

113. McKane, Jeremiah, 69f.

passage to be an exclusive word only for the north.<sup>114</sup> If we accept that this unit is a speech which is independent from its surrounding context, it is not necessary to limit Jeremiah's audience to the northern kingdom. Israel may be understood as an inclusive term, applicable to the entire covenant people.<sup>115</sup> If the statement יהוה יינא is meant to introduce this speech as a statement of Yahweh, its placement is strange. It may be present to emphasize and thus clarify the authenticity of this prophetic speech, but appears to be intrusive to the poem in general. We consider this to be a gloss to the text.

עבד יינא 7'פנ~נ17. There are two generally accepted possibilities for the translation of this phrase. Most scholars translate 7'פנ~נ17 as a metaphor deriving from 7פנ, "to fall, lie"<sup>116</sup>, thus translating "I will not let fall...". G. R. Driver suggests a second alternative, rendering 7'פנ from 7פנ<sup>117</sup> resulting in "I shall not darken...", an idiom also referring to anger. We have followed the suggestion of Driver. There is a change in the address from the first colon of v.12b (singular Israel) to the masculine plural in the second colon. LXX, V and Peshitta mark this shift in

114. A. J. Rosenberg, *The Book of Jeremiah, Volume One, A New English Translation of the Text, Rashi, and a Commentary Digest*, The Judaica Press, New York, 1985, 28, 217.

115. Following Jerome, Erbt, Gillies, Skinner, Mowinckel, Hyatt and others.

116. See F. Brown, S.R. Driver, C. Briggs, *A Hebrew And English Lexicon of the Old Testament*, 6th Edition, Clarendon Press, Oxford, 1966, 658.

117. G.R. Driver, "Problems in the Hebrew Text of Job", *SVT* 3 (1955), 88.

address. Perhaps a distinction is being made between the fickle people Israel and individual Israelites who become repentant.

כִּי־חַסִּיד אֲנִי. "For I am kind<sup>118</sup>", this phrase stands in antithetical parallelism to שׁוֹבָה מִשִּׁבָּה יִשְׂרָאֵל. The influence of the parallel allows for an interpretation of "merciful" or "faithful" in describing Yahweh's character, over-against Israel's "fickleness". We have so interpreted the phrase.<sup>119</sup> The phrase also builds from the previous phrase in a climactic parallelism. The presence of נִדְמָה־יְיָ balances the presence of these words in the first line, though this phrase is not essential to the speech, and is considered a gloss.

אֲנִי אֶחָד אֲנִי אֶחָד. This phrase reflects synonymous parallelism with the first phrase of the line, as well as the last phrase of the first line. Thus it is the third phrase of a climactic parallelism regarding the character of Yahweh. That Yahweh "will not bear a grudge/be angry forever" communicates both the nature of God and the situation at hand. This phrase appears to be an answer to the question of Jeremiah or the people in 3:5a. Yahweh is angry (the synonymous relationship with v.12b line one, phrase two) but is also faithful in kindness. Mercy is

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118. חַסִּיד is a masculine adjective built from the word חַסֵּד, "goodness, kindness". In this usage, it describes an attribute of God which reflects mercy (LXX ελεημων), holy (Vulgate sanctus) or loving-kindness or faithfulness.

119. Holladay, Jeremiah 1, *ad.loc.*, also interprets חַסִּיד as "faithful".

available if the people will make a turn from religious fickleness to consistency with Yahweh.

V.13. This verse is tightly constructed, exhibiting synonymous parallelism between the second and third colons. This verse poses problems in its change of person from v.12b: v.13 is composed in the feminine singular. The versions clearly translate this change in diction, though the change of diction has caused some scholars to question the appropriateness of v.13 following v.12b.<sup>120</sup> As it builds upon v.12b, however, and follows other authentically Jeremianic modes of address to the people, there is no reason to preclude its connection with v.12b.

וְנִזְכֹּר עֲוֹנֶיךָ. The construction of this phrase conveys the strain of both the speaker and his message. וְנִזְכֹּר עֲוֹנֶיךָ, "acknowledge/recognize your guilt!" is an imperative statement, which has been tempered by וְנִזְכֹּר. Within this grammatical construction the sense is as one who is pleading, offering the obvious answer: "Just recognize your guilt!".

כִּי בִיהוָה מָלְחִיתָ פְּשָׁעָךְ. "For you have rebelled against Yahweh your God". This phrase is indirect speech, and differs from previous direct speech indictments made by Jeremiah (2:8, 29). This appears to more aptly follow the pleading tone offered in the previous phrase. That the

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120. Thus Holladay's analysis places this verse as an addition made in the process of compiling the first scroll. However, that v.13 picks up the diction of 3:1-5 would appear to strengthen McKane's position that vv.1-5 and 12b-13 are related in topic and composition style, with vv.6-12a being exegetically triggered by both poetic pieces.

people have committed transgression (פָּשָׁע) against Yahweh is no slight charge: they have defiled themselves.

וַתִּפְּזֵר אֶת־כֹּחֲךָ לַזָּרִים. "And scattered your strength to strangers" shows a return to direct speech, but the phrase is obscure. This may refer to Judah's political fluctuations<sup>121</sup>. It may well also describe a climate of religious syncretism. Rashi considers the phrase to be a euphemism for "spreading the legs to the woman's private parts"<sup>122</sup>, thus intimating harlotry on the high places. Cornill and Duhm suggest emendations to the text to accentuate this nuance.<sup>123</sup> Rudolph accepts Cornill's emendation from כֹּחֲךָ to אֶת־לֵבְךָ, and deletes תַּחֲנוּן as an expansionistic gloss.<sup>124</sup> We also consider these words to be a gloss.

וְאַתָּה שָׁמַעְתָּ. "And you obeyed/heard not my voice" again presents the message in a direct speech pattern. Instead of the second person plural, שָׁמַעְתָּ, Septuagint and Vulgate render the second person singular, ὑπακούσας. This continues the emphasis of the rest of v.13. The statement אַתָּה יְהוָה provides an appropriate conclusion to the speech.

121. Especially if this message is offered during the reign of Jehoiakim, which was constantly twisted into various political alliances.

122. Rosenberg, *op.cit.*, 28.

123. Cornill, אֶת־לֵבְךָ, "your loves"; Duhm, כֹּחֲךָ "and you spread your knees".

124. Rudolph, *op.cit.*, 22. Thiel, *op.cit.*, 88, considers this phrase to be Deuteronomistic. Since these words echo previous comments of Jeremiah (2:20), the words may be expansionistic (their presence overloads the line) but are not necessarily Deuteronomistic.



As we stated above, this unit offers good poetic balance and parallelism. This is heightened even more by eliminating the first two usages of the phrase נָאִם־יְהוָה. This may be justified by utilizing the rules of Hans Kosmala's word unit theory.<sup>125</sup> By elimination of the usages of נָאִם־יְהוָה in v.12b (but allowing this phrase to remain in v.13) and the phrase תָּהָת כָּל־עֵץ רָעֵנָן in v.13, we may observe an identical word count pattern. The symbol < has been inserted in the text below to isolate the individual word units according to Kosmala's research. The word count pattern is reflected as follows:

שׁוּבָה < מִשְׁבָּה < יִשְׂרָאֵל / וְאֵ־ < אֶפְיֹל < פָּנִי < בָּכֶם //  
 כִּי־ < חֲסִיד < אֲנִי / לֹא < אֲטֹר < לְעוֹלָם ://  
 אֵךְ < דָּעִי < עֹנֶנֶךָ / כִּי < בִּיהוּה < אֱלֹהֶיךָ < פִּשְׁעֶת //  
 וְתַפְזְרִי < אֶת־דַּרְכֶיךָ < לְזֹרִים /  
 וּבְקוֹלִי < לֹא־שָׁמַעְתָּם < נָאִם־יְהוָה ://

The pattern is clear: utilizing five lines, the word count 3-4-3-3 exists in v.12b, and is duplicated in v.13. This pattern does not exist in v.12a or in v.14. This emphasizes the unity of this pericope, as well as justifies our consideration of this unit as an independent poetic speech of Jeremiah.

125. Hans Kosmala, "Form And Structure In Ancient Hebrew Poetry (A New Approach)", *VT* 14 (1964), 423-45; *idem.*, "Form And Structure In Ancient Hebrew Poetry (Continued)", *VT* 16 (1966), 152-180.

The rationale for the addition of נאם־יהוה was perhaps to add an additional argument for the authenticity of the prophet's words. This probably occurred during the editorial process of compiling the material into the present written form. The addition of תחת כל־עץ וְעַל־אבן is simply a harmonization of this text with 2:20, and probably would have been added at the same time.

Jeremiah 4:1-2.

4 אִם־תָּשׁוּב יִשְׂרָאֵל נֹאֵם־יְהוָה אֵלַי תָּשׁוּב  
וְאִם־תִּסָּר שְׁקִינִי מִפְּנֵי וְלֹא־תָנוּד:  
2 וְנִשְׁבַּעְתָּ חַי־יְהוָה בְּאֵמֶת בְּמִשְׁפַּט וּבְצִדְקָה  
וְהִתְפָּרְכוּ בּוֹ גּוֹיִם וּבּוֹ יִתְהַלָּלוּ:

metre: v.1, 2+2, 2+2; v.2, 3+2, 3+2.

If you will repent, Israel, declares Yahweh/ then return to me//

And if you remove your idols/ worshipping me without wavering//:

And if you swear "As Yahweh lives"/ in truth, justice and righteousness//

Then nations will bless themselves in him// and in him they will glory///:

This unit contains two major problems for the exegete attempting to provide a clear translation. The first problem is clearly typified by Holladay, who asks: "where are the protases ("if"-clauses) and where are the apodoses ("then"-clauses)?"<sup>126</sup> In the seven verbs utilized by the MT, there is uncertainty in characterizing

126. See Holladay, Jeremiah 1, 126-127.

the clauses of vv.1a (אֲלֵי תִשׁוּב), 1b (וְתָנִיחַ אֵלַי) and 2a (וְנִשְׁבַּעְתָּ). The versions assist us regarding v.1a as an apodosis, but are in disagreement regarding the other two instances. In these cases we will consider the Septuagint rendering as the earliest interpreter of the text (chronologically the closest to the original), thus regarding the clauses of vv.1b and 2a as protases.

The second problem has to do with the differences between the MT and the Septuagint.<sup>127</sup> The Septuagint translates the seven verb clauses of vv.1-2 in the third person, rather than the second person of MT.<sup>128</sup> The Greek version also does not remain consistent in rendering the gender noted within the Hebrew, and thus at times presents an awkward rendering of the text.

V.1 אֲמַם־תִּשׁוּב יִשְׂרָאֵל נֶאֱמַר־יְהוָה אֵלַי תִּשׁוּב V.1. Again another word play based on שׁוּב, "If you will turn...then turn to me". Since שׁוּב has numerous facets in its usage, and the text appears to be calling the people to repentance, we have chosen to interpret the first use of שׁוּב as "repent", and the second usage as "return". This interpretation thus interprets the protasis clause as a divine summons (repent), and the apodosis clause as an instruction of compliance ("then return"). If these verses were not originally a part of the preceding section (3:22b-25), this concept of "repent...return" would have been the

127. See J. G. Janzen, *Studies in the Text of Jeremiah*, HSM 6, Cambridge, 1973, 30; McKane, *Jeremiah*, 84f.

128. The Peshitta, Vulgate and Targum follow the example of the Hebrew text.

intention of the editor in the placement of this unit. The presence of **נאם־יהוה** still appears strange in its grammatical placement: it is not messenger formula phraseology. It may possibly be an editorial insertion by the redactor, standing as a concluding formula for the verses which precede it in the written text, though in this passage the line appears balanced with its presence. It also appears to parallel the oath **חִי־יהוה** in verse two, further solidifying the connection between these verses as a unit.

**וּנִסְרִי שְׁקוּצִים**. "And if you remove your idols" appears to be the intent of the text. This protasis builds from the following apodosis to clarify the act of turning to Yahweh, i.e., getting rid of the **שְׁקוּצִים**<sup>129</sup> and turning instead to Yahweh alone. The peoples' repentance and return to Yahweh is delineated in a list of "religious" actions. In the first of these actions the people are clearly told to dispose of their filthy idols. Thompson makes the point that these abominations must be put aside, thus be turned away from.<sup>130</sup>

**מִפְנֵי נִלְוִי תִנּוּךְ**. Directly rendered "from my face and not will you waver", this is to be understood as a continuing protasis: the phrase is not a "then"-clause from

129. Presumably these **שְׁקוּצִים**, "idols", were cultic objects from cultic activity alien to Yahwism; BDB, 1055. There are no evidences of **שְׁקוּצִים** being representations of Yahweh, though syncretic cultic practices appear to have merged the concept of idol-worship and Yahwism, prompting a prophetic call to cleanse the religious life of the cultus.

130. Thompson, *op.cit.*, 212, noting the word play parallel between the use of **שׁוּב** in line one and the use of **סוּב** in line two.

what comes before, but continues a list of conditions for returning to Yahweh. McKane's translation picks up the synonymous parallel with the first half of the line, translating "and worship me alone without wavering"<sup>131</sup>.

V.2. וַיִּשָּׁבַע ה' יְהוָה. "And if you swear, 'As Yahweh lives'" makes another association with the religious practices of the people. The quotation of the oath would have been a familiar statement among the followers of Yahweh for establishing truth in judicial cases or promising restitution. The stability of the oath, however, was established in invoking the name of the deity. Swearing an oath in the name of Yahweh thus acknowledged the power and stated purposes of the Israelite God upon the life and actions of the person making the oath.<sup>132</sup> Hyatt states that the Israelites had been swearing by deities other than Yahweh, and are now called to make oaths solely in Yahweh's name.<sup>133</sup> This interpretation balances well in the parallelism of "removing your idols" from the previous line.

וְכַצִּדִּיק בְּמִשְׁפָּט. "In truth, justice and righteousness" are qualifying comments, relating to the

131. McKane, Jeremiah, 84. On 85, McKane states: "סָפַנִי לִפְנֵי יְהוָה is to be regarded as a converse of וְאִם תִּסֵּר שְׁקִוּצֶיךָ, a second protasis which expresses positively (remain constant to Yahweh) what has already been formulated negatively (put away idols; abstain from idolatry). Hence both of these stichs have to be considered in connection with such a demand as לֹא יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים (Exod 20.3), where לֹא יִהְיֶה לָּךְ אֱלֹהִים אֲחֵרִים may have a cultic reference: Yahweh's cult is exclusive and other gods may not participate in it".

132. Among others, see Roland de Vaux, *Ancient Israel*, trans. John McHugh, McGraw Hill, London, 1961, 106, 157-158, 169, 255, 420; Marvin H. Pope, "Oaths", IDB, Vol.3, Abingdon, New York, 1962, 575-577.

133. Hyatt, "Jeremiah", 831.

nature (and actions) of the person taking an oath in Yahweh's name. The association of these three words in sequence is striking: it appears to be uniquely Jeremianic, with no other instances of the pattern appearing in the MT.<sup>134</sup> Again the religious actions of the community are emphasized, this time in contrast with their religious words. There can be no "lip-service" without related actions and motives. One may not take on the name of Yahweh lightly (cf. Exodus 20:7). The requirements of returning to Yahweh also can not be taken lightly.

וְהַתְּבָרְכוּ בּוֹ גּוֹיִם וְבּוֹ יִתְהַלָּל. "Then nations will bless themselves in him, and in him they will glory" forms the final apodosis of the unit. This phrase is configured in an internal chiasmus building from גּוֹיִם, though it breaks into two separate phrases within the Hebrew text. The major question which will effect how we analyze the *Gattungen* of this passage is in determining the interpretation of וְבּוֹ..וְבּוֹ. LXX probably understands this to refer to Israel, rendering καὶ ἐν αὐτῷ αἰνεσουσιν τῷ θεῷ ἐν Ἱερουσαλὴμ for וְהַתְּבָרְכוּ בּוֹ. It may also be possible that LXX is translating a different *Vorlage*. Rashi also identifies the object of the text as being Israel, following the Targum. Rudolph suggests a textual emendation of וְבּוֹ..וְבּוֹ, "in you and in you", emphasizing the addressees. This would echo the promise to the

134. The association of וְהַתְּבָרְכוּ...וְהַתְּהַלָּל is very common: it is the addition of הַתְּהַלָּל which causes the phrase to stand out.



patriarchs' (Genesis 12:3; 18:18; 22:18; 26:4).<sup>135</sup> Vulgate (*eum...ipsumque*) appears to identify the object of the blessing as Yahweh, an opinion also stated by Bright and Holladay.<sup>136</sup> We follow the Septuagint, Targum, Rashi, and the emphasis of Duhm, Rudolph, McKane and others in identifying בן...בן as Israel.<sup>137</sup>

Jeremiah 4:1-2 is well structured in terms of its parallelisms and intricate utilization of protases and apodoses. Utilizing Kosmala's word unit theory, these verses also exhibit a clear, distinct pattern:

אִם-תָּשׁוּב < יִשְׂרָאֵל < נִאֲמַם-יְהוָה / אֲלֵי < תָּשׁוּב //  
וְאִם-תִּסֵּיר < שְׁקֻצִיָּה / סָפְנִי < וְלֹא < תִּנּוּד ::

וְנִשְׁבַּעַת < חֵי-יְהוָה / בְּאֵמַת < בְּמִשְׁפַּט < וּבְצִדְקָה //  
וְהִתְבָּרְכוּ < בּוֹ < גּוֹיִם / וְבוֹ < יִתְהַלָּל ::

This unit is contained within four lines and eight phrases: Verse 1 exhibits a 3-2, 2-3 pattern; v.2 exhibits

135. Rudolph, *op.cit.*, 24. See also L. H. Brockington, *The Hebrew Text of the Old Testament*, Oxford and Cambridge University Press, London, 1973, who follows this suggestion. Duhm, 1901, 45, also sees a connection between these verses and Genesis 12:3 and 18:18.

136. Bright, Jeremiah, 24. Bright however notes if this were the case, "one would expect "by...in me". Also Holladay, Jeremiah 1, who states the same problem.

137. That is, Israel used inclusively. McKane, Jeremiah, 86, adds clarity to the interpretation of the sense of v.2b by stating: "Is it a reference to blessings which will be mediated to the world through Israel or is it that other nations will regard Israel as a paradigm of blessedness? The second is almost certainly correct (so Duhm and Rudolph) and the point of v.2 then is that if Israel satisfies the conditions which are laid down in the protases, her prosperity will be proverbial."

a mirror-like 2-3, 3-2 pattern. This pattern is not present within the verses preceding or following this unit. If Kosmala's theory is correct, this tends to emphasize the independent origin of this unit from its surrounding context.

#### IV. Analysis of *Gattungen*.

##### Jeremiah 3:12b-13.

This unit has been considered by Raitt as an example of the *Gattung* summons to repentance.<sup>138</sup> We previously discussed this form's influence upon the presentation of Amos 5:4-6; 14-15 and Joel 2:12-13.<sup>139</sup> The basic categories which distinguish this form are: (1) the Appeal<sup>140</sup>; and (2) the Motivation<sup>141</sup>. Utilizing Raitt's definition of components with our interpretation of this unit after the textual analysis, we receive similar, but not identical, results:

<u>Text</u>	<u>Category/Classification</u>
A. "Make a turn from fickleness Israel!"	Appeal/Admonition
B. "I shall not darken my face in anger from you, for I am faithful, I will not bear a grudge forever"	Motivation/Promise
C. "Just acknowledge your guilt"	Appeal/Admonition

138. Thomas M. Raitt, "The Prophetic Summons to Repentance", *ZAW* 83 (1971), 34-37.

139. See above, chapter two.

140. Raitt, *op.cit.*, 34-35, assigns the elements of the Messenger Formula, Vocative and Admonition to this category.

141. *Ibid.*, where Raitt assigns the elements of Promise, Accusation and Threat to this category.

- D. "For against Yahweh your God you  
have rebelled, you have spread your  
legs to strangers, and you  
obeyed not my voice" Motivation/Accusation
- E. "Declares Yahweh" Appeal

The unit may be viewed as a summons to repentance. With the textual excisions we applied to the text, the unit flows consistently between appeal and motivation clauses. The unit is also able to be seen from the perspective of basic prophecy, since it clearly provides (1) a message from Yahweh (A, C, D, E) with (2) an announcement of future events (B). The unit is formed by the pre-exilic theology of Jeremiah's day, where the people are expected to repent in order to "avoid doom" (the opposite of element B). Unlike Amos 5:5c and 6c, doom is not invoked in order to prompt repentance. Similar to Amos 5:14-15, however, there are no explicit statements of the result which will arise from non-compliance to the prophet's instructions. Instead, the people are given clear instruction as to the desires of Yahweh which must be met.

This unit clearly is influenced by previous pre-exilic prophetic *Gattungen* usage. It shows no explicit change in form from these earlier speeches. If this unit were to be examined from a position of isolation<sup>142</sup>, because of its evidences of being a summons to repentance, formulated within a concept of basic prophecy, "*Gattungen*

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<sup>142</sup>. In other words, if we had no external knowledge pertaining to the history or tradition surrounding this passage.

dating" would naturally list its origin and age of function within the pre-exilic period.

Jeremiah 4:1-2.

This unit has also been cited by Raitt as an example of a summons to repentance. The presentation of this pericope using Raitt's categories produces the following design:

<u>Text</u>	<u>Category/Classification</u>
A. "If you will repent Israel"	Appeal/Admonition
B. "declares Yahweh"	Appeal
C. "Then return to me"	Motivation/Accusation
D. "And if you remove your idols, worshiping me without wavering; and when you swear "As Yahweh lives", in truth, justice and righteousness"	Motivation/Accusation
E. "Then nations will bless themselves in him, and in him will they glory"	Motivation/Promise

This unit appears to contain the elements of a summons to repentance coupled with an increasing need to motivate the people to repent. A simple glance at the category classifications shows Jeremiah 3:12b-13 to appear more balanced in its effort to proclaim a time of repentance than 4:1-2. This unit portrays a people needing more encouragement to do as Yahweh desires (notice the preponderance of motivational clauses). If the people are going to repent (which they have been portrayed as doing in Jeremiah 3:22-25) then they need to show some changes in

their religious actions. If the people satisfy Yahweh's conditions of abstinence from idolatry and make oaths with integrity, then Yahweh will bless them to the visible recognition of the nations. The situation of the nation, as well as the religious community, appears unstable.

This unit may be classified as a summons to repentance, following Raitt, though it makes more sense to consider it a divine answer to a cultic repentance speech. From the perspective of basic prophecy, we would structure this unit as (1) a prophetic communication from Yahweh (A, B, C, D) which (2) announces future events (E). In either circumstance, this appeal to the people appears to exhibit the form of a pre-exilic poetic, prophetic speech. Our earlier stated criterion of "*Gattungen* dating" would place this unit in the pre-exilic period.

#### V. Summary of Observations.

We have examined two poetic prophetic salvation/deliverance/hope units within the book of Jeremiah. Jeremiah 3:12b-13 and 4:1-2 were considered to be the only examples of this category of prophetic speech within Jeremiah (excluding chapters 30-31 and the Oracles Against the Nations). After a survey of previous scholarship established the authenticity of these passages to Jeremiah, a textual and *Gattungen* analysis was conducted on these units. We offer the following summary of this examination.

1. Both Jeremiah 3:12b-13 and 4:1-2 exhibited forms consistent with other pre-exilic poetic prophetic salvation/

deliverance/hope material. Both of these units have been influenced by the previously used *Gattung* "summons to repentance". From the perspective of basic prophecy, these units simply and clearly conveyed (1) a prophetic communication from Yahweh (2) announcing future events. Nothing in the examination of these units caused a revaluation of our previous observations regarding these pre-exilic forms.

2. None of the forms present in exilic materials, nor of the forms which appear within the post-exilic materials<sup>143</sup> are used within the historic Jeremianic materials located in 3:1-4:2. There appears to be no influence of these forms' presence or influence upon the Jeremiah tradition of this section. This is significant in that almost all scholars agree that much of the material in this section is authentic to Jeremiah.

3. It would appear that it is proper to view Jeremiah more as a pre-exilic prophet, bound by the theology, environment and conventions of prophetic speech of this era than as the bridge between the pre-exilic era and the exilic prophets. The Jeremiah who proclaims Yahweh's message in the materials we have so far examined does not reflect the concerns nor employ the *Gattungen* of the prophet who communicates to the Judean exiles within Isaiah 40-55. These prophets are not only of two different historical periods, but the *Gattungen* they employ to

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<sup>143</sup>. Excluding the one instance of an independent summons to repentance which occurs in Joel 2:12-13. No other "post-exilic" categories are in evidence.



speak a message of salvation/deliverance/hope is clearly from two different prophetic perspectives.

The stated purpose of this chapter's examination was to provide an internal examination of those passages scholars have accepted as being from Jeremiah of Anathoth's poetic prophetic salvation/deliverance/hope speaking (excluding Jeremiah 30-31). The purpose for this examination was to test our theory of "*Gattungen* dating". To ascertain whether or not the conclusions we had obtained within chapter two's examination could be implemented on the Jeremianic corpus, we required an examination testing this theory upon an authentic, datable portion of material. The results of this examination have been favorable, vindicating the method.

In chapter four we will implement the methods and observations of chapters two and three upon Jeremiah 30:5-31:22, in the attempt to study these verses from the perspective of "*Gattungen* dating".

## CHAPTER FOUR

## THE FORMAT AND FUNCTION OF CLASSICAL PROPHECY'S POETIC

## SALVATION/DELIVERANCE/HOPE MATERIALS PART III:

JEREMIAH 30(37):5-31(38):22

I. Introduction--Procedures.

Within this chapter we will make an examination of the poetic portion of the "Book of Consolation", Jeremiah 30:5-31:22. In this inquiry we will: (1) effect a survey of the previous scholarship regarding the authenticity, structure, dating and function of this material and the surrounding context; (2) provide a limited textual analysis of the material, with special attention regarding the rendition and structure of the Septuagint (LXX), the structure of the Massoretic Text; (3) identify possible suggestions as to the structure of the Hebrew *Vorlage* behind the LXX, and its implications regarding the message and *Gattungen* within Jeremiah 30:5-31:22; and (4) evaluate these materials as to their *Gattungen*, and the implications such information implies through the implementation of the "*Gattungen* dating" methodology proposed within chapters two and three (above).

II. Survey of Previous Scholarship on Authorship, Dating and Textual Format of Jeremiah 30:5-31:22.

The 1837 linguistic examination of the book of Jeremiah by F. C. Movers<sup>1</sup> was the first study which

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1. F. C. Movers, *De utrusque recensiois vaticiniorum Ieremiae, Graece Alexandrinae et Hebraicae*

called into question the origins of Jeremiah 30:5-31:22. Movers was influenced by the extensive parallels which exist between materials found within Deutero-Isaiah and the poetic sections of the "Book of Consolation".<sup>2</sup> Movers proposed (as external evidence of late dating) that Zechariah 8:7-8 was quoting portions of Jeremiah 31:7-8, thus indicating that the author of Jeremiah 31:7-8 was contemporary with the time of the rebuilding of the temple (during the later sixth century B.C.E.).<sup>3</sup> On the basis of these observations, coupled with the perception that the style of the phraseology employed was more central to the themes of Deutero-Isaiah than Jeremiah, Movers concluded that the material should be attributed to Deutero-Isaiah, or at least be considered to have been reworked by him.<sup>4</sup> The reason for the placement of these materials within Jeremiah, if it was not authentic to him, would be due to the presence of phrases unique to Jeremiah's previous prophecies.<sup>5</sup>

Ferdinand Hitzig directly followed Movers' linguistic induction methodology in his 1841 work.<sup>6</sup> He consistently refers to Movers argument within his commentary, noting a similarity of opinion. Hitzig is convinced that the linguistic similarities between Jeremiah 30-31 and Isaiah 40-66 is sufficient evidence that the

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*masorethicae, indole et origine commentatio critica*,  
Hamburg, 1837, 37-43.

2. *Ibid.*, 38-39.

3. *Ibid.*, 37.

4. *Ibid.*, 38.

5. *Ibid.*, 43.

6. Ferdinand Hitzig, *Der Prophet Jeremia*, S. Hirzel, Leipzig, 1841, 2nd Edition, 1866, 229-250.

compilation of both of these works would seem to have occurred during the same epoch, namely that of Deutero-Isaiah. The composition of the poetic sections are understood to be composite mosaic of material rather than a self-contained, chronologically consistent whole. Hitzig is unwilling, however, to consider the argument put forth by Movers regarding the proposed quotation of Jeremiah 31:7-8 by Zechariah 8:7-8.<sup>7</sup> He thus takes away one of Movers' two rationales for dating this material at a later date than Jeremiah, yet is content to maintain Movers' basic hypothesis.

De Wette's "*Einleitung*"<sup>8</sup> showed a fundamental consensus of opinion with both Movers and Hitzig on the origins of Jeremiah 30:5-31:22. De Wette considers that a large portion of Jeremiah 30-31 has been influenced by the writings of "Pseudo-Isaiah", producing a list which concurs with the previous work of Movers and Hitzig.<sup>9</sup> Though de Wette agrees with the linguistic induction theory which would claim a Deutero-Isaianic influence on this section of Jeremiah, he is unwilling to follow the argument that all of the poetic material must have been affected by such an editing process. The most obvious example of this is de Wette's opinion that the oracle recorded in 30:5-7 is original to the time of Jeremiah.<sup>10</sup> Deutero-Isaianic

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7. *Ibid.*, 229-230.

8. W. M. L. de Wette, *Lehrbuch der Historisch-Kritischen Einleitung in die Kanonischen und Apokryphischen Bücher des Alten Testaments*, Reimer, Berlin, 1852, 293ff.

9. *Ibid.*, 293.

10. *Ibid.*, 294.

influence upon a section is not equivalent to Deutero-Isaianic authorship.

K. H. Graf's 1862 commentary on Jeremiah presented the first concentrated attack against the linguistic induction theory.<sup>11</sup> Graf was not convinced by the assertions previously recorded by Movers, Hitzig and de Wette, and intentionally wrote his commentary with the purpose of exposing the weakness of their arguments. Graf's commentary considers the "Book of Consolation" to be a self-contained whole, original to the period of Jeremiah's ministry. Admitting that Jeremiah 30-33 stand in contrast to the dominant perceptions of the prophet, Graf also points out that there are similarities to the message found within these chapters and that which is contained in portions of chapters 3 and 6. He thus dated the material as coming from the period of Jehoiakim.<sup>12</sup> He justifies the right of Jeremiah to provide a reconciliatory view of the future between Yahweh and the people by pointing to the example of Isaiah 1-12, Hosea, Joel, Amos and Micah, prophets who also predominantly provided judgment messages.<sup>13</sup> Graf attacked the linguistic induction theory of Movers, Hitzig and de Wette, claiming through a methodology of chronology the point that any borrowing of similar contents and individual expressions would be an imitation by Deutero-Isaiah of Jeremiah's literary style.<sup>14</sup>

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11. Karl Heinrich Graf, *Der Prophet Jeremia*, T. O. Weigel, Leipzig, 1862, 365-390.

12. *Ibid.*, 367.

13. *Ibid.*, 366.

14. *Ibid.*, 370

Graf's understanding of the authorship and origins regarding this section of Jeremiah dominated the next twenty-seven years of biblical scholarship. The work of Fausset<sup>15</sup>, Ewald<sup>16</sup>, Naegelsbach<sup>17</sup>, Keil<sup>18</sup>, Kuenen<sup>19</sup>, Colenso<sup>20</sup>, Cheyne<sup>21</sup> and Orelli<sup>22</sup> either accepted the criticisms of the linguistic induction theory, or maintained a traditional viewpoint of the authorship of Jeremiah 30-31 without mentioning the work of Movers, Hitzig and de Wette. The only major difficulty faced during this period was a debate over the dating of the material: Fausset, Keil and Orelli favored a dating preceding the fall of Jerusalem during the reign of Zedekiah, thus following the chronology of the surrounding material; Ewald calculated the material to be from the fourth year of Jehoiakim's reign, with Cheyne also placing these chapters within the same approximate period;

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15. A. R. Fausset, *Jeremiah-Malachi*, William Collins, Glasgow, 1864, 101-108.

16. G. H. A. von Ewald, *Die Propheten Des Alten Bundes*, Vol. III, Nahum, Sefhanya, Habakkuq, "Zakharya xii-xiv, Yeremya", Vandenhoeck & Ruprecht, Göttingen, 1867, 253-267.

17. C. W. Eduard Naegelsbach, *The Book of the Prophet Jeremiah*, Lange's Commentary 12, trans. S. R. Asbury, T.&T. Clark, Edinburgh, 1871, 254-270.

18. C. F. Keil, *The Prophecies of Jeremiah*, Vol. II, trans. James Kennedy, T. & T. Clark, Edinburgh, 1874, 1-31.

19. A. Kuenen, *Histoire Critique Des Livres de L'Ancien Testament*, Tome Deuxieme, Les Livres Prophetiques, Calmann Levy, Paris, 1879, 254-256.

20. J. W. Colenso, *The Pentateuch And Book Of Joshua Critically Examined*, Part VII, Longmans, Green and Co., London, 1879, 268-269.

21. T. K. Cheyne, *Jeremiah: His Life And Times*, Wilkes & Co., London, 1888, 154-155.

22. C. von Orelli, *The Prophecies Of Jeremiah*, trans. J. S. Banks, T. & T. Clark, Edinburgh, c.1889, 226-243.

Naegelsbach regarded the poetic portions to be indicative of the early Jeremiah, during the reign of Josiah; Kuenen considered that the fall of Jerusalem was already presupposed by the text, but does not exclude Jeremianic authorship for the material.

A footnote reference in a 1889 work by Bernard Stade reopened the debate regarding the origins and authenticity of Jeremiah 30-31.<sup>23</sup> He regarded the material to have originated sometime during the pre-exilic period; however, without stating his rationale, Stade totally rejected the Jeremianic authorship of chapters 30-31, stating that they were secondary additions to the text.

In 1893, following Stade's rejection of Jeremianic authorship for chapters 30-31, Rudolf Smend presented a more extensive examination of the material.<sup>24</sup> Abandoning Movers, Hitzig and de Wette's literary induction theory, Smend proposed through a historical argument that the contents of these chapters were produced after the return of the Judean exiles from Babylon. The prophesied return of Ephraim (detailed in chapter 31) was to be preceded by a reestablishment of Judah (discussed in chapter 30, and the later prose section of chapter 31). Judah received this prophecy while experiencing the hard years of the return, when the building of the temple and rule by foreign rulers was occurring (30:18-22).

Smend considered the

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23. Bernard Stade, *Geschichte des Volkes Israel*, G. Grote, Berlin, 1889, 647, note b.

24. Rudolf Smend, *Lehrbuch der alttestamentlichen Religionsgeschichte*, J. C. B. Mohr, Leipzig, 1893, 239-241, within the footnote.



dissimilarity between the situation of Judah and the return of Ephraim within Jeremiah 3 and 31 to point towards such a historical understanding. Within Jeremiah's previous prophecy concerning the return of Ephraim, the restoration of Ephraim was contrasted with the unfaithfulness of Judah and Yahweh's rejection of them (chapters 3-4). In chapters 30-31 the deliverance of Judah from the terrible post-exilic conditions will come about only when Ephraim returns to the land and is reunited with Judah, who has already been reconciled with Yahweh.<sup>25</sup> This would point towards a post-exilic period dating. Also, since the situation of Judah appears to have occurred over an extended period of time (the people suffer from an incurable wound, 30:12-17) the prophecy would be unlikely to have originated with Jeremiah.<sup>26</sup> Smend considers 30-31 to have come from the time of the second temple's construction.

Friedrich Giesebrecht's 1894 study<sup>27</sup> utilized both the historical argument of Smend and the literary induction theory of Movers, Hitzig and de Wette in providing his analysis regarding the construction of Jeremiah 30 and 31. Baruch is assigned responsibility for the transmission of 31:2-6, 15-20, 27-34, which Giesebrecht dates as resulting from Jeremiah's prophecies pronounced during the fifth year of Jehoiakim. The remaining material, i.e. chapter 30, and the residual verses of chapter 31, was

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25. *Ibid.*, 240.

26. *Ibid.*, 241.

27. Friedrich Giesebrecht, *Das Buch Jeremia*, HAT, Vandenhoeck & Ruprecht, Gottingen, 1894, XIV-XIX, 160-174.

considered to be a later reworking of the text.<sup>28</sup> In his examination he therefore follows Smend in admitting that the historical analysis of chapters 30-31 points to a later reworking of the material. Giesebrecht is unwilling to agree, however, that 31:2-6, 15-20, 27-34 are greatly different in style than the materials previously recorded in 3:6-4:2, thus preserving a Jeremianic nucleus of texts.<sup>29</sup> In this way Giesebrecht established a middle ground between the two previously prevailing poles of thought concerning Jeremiah 30-31.

The "combination approach"<sup>30</sup> of Giesebrecht was followed by the next two major critical works on Jeremiah: the 1901 work by Duhm<sup>31</sup>, and the 1905 work by Cornill<sup>32</sup>. Duhm considered 30:12-15; 31:2-6, 15-20, 21-22a to be Jeremianic poems dating from the early period of Jeremiah's ministry when he was still residing in Anathoth.<sup>33</sup> Because of its metre and deep moving reflection, Duhm was willing to consider 30:12-15 as Jeremianic, but considered 30:4-25 as a late composite collection anonymously put together and attached to the materials within chapter 31.<sup>34</sup>

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28. *Ibid.*, XV. Giesebrecht delineated the individual units of this section to be 30:1-3; 4-9; 10-11; 12-17; 18-22; 23-31:1; 31:7-14; 21-26; 35-40.

29. *Ibid.*, 165-166, 168f.

30. That is to say, an approach to the material of Jeremiah 30-31 which regards some units as Jeremianic, and others as later interpolations and reworking of the text.

31. Bernhard Duhm, *Das Buch Jeremia*, KHCAT, 2, J. C. B. Mohr, Tübingen and Leipzig, 1901, XII-XX, 236-255.

32. Carl Heinrich Cornill, *Das Buch Jeremia*, Chr. Herm. Tauchnitz, Leipzig, 1905, 322-342.

33. Duhm, *op.cit.*, XIII.

34. *Ibid.*, 237f., 251f..

Within the poetic sections Cornill classifies 31:2-5; 9b; 15-22b to be the work of an early Jeremiah during the period of Josiah.<sup>35</sup> He thus follows Giesebrecht (disagreeing with Duhm's inclusion of 30:12-15) in regarding all of chapter 30 as being a later reworking of materials which had been assembled around the authentic Jeremianic nucleus within chapter 31. His reason for disagreement with Duhm and Giesebrecht on the genuineness of 31:6 stems from a theological argument based on previous utterances of Jeremiah.<sup>36</sup>

S. R. Driver's 1906 translation of the text of Jeremiah offers no detailed arguments concerning the authenticity and origin of the materials of chapters 30-31.<sup>37</sup> From his introductory remarks, however, Driver appears content to accept the chronology of the surrounding chapters of Jeremiah, dating 30-31 as belonging to the period when Jeremiah had been imprisoned by Zedekiah.<sup>38</sup>

J. R. Gillies 1907 work<sup>39</sup> shows the influence of Giesebrecht within his discussion of chapters 30-31. Gillies considers the entirety of chapter 30 to have been written as a "prelude" to the following "Hymn of Praise", i.e. chapters 31-33.<sup>40</sup> This poetic anthology would

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35. *Ibid.*, 323.

36. *Ibid.*, 333.

37. S.R. Driver, *The Book Of The Prophet Jeremiah*, Hodder and Stoughton, London, 1906, 177-193. Driver divides the poetic portion of the passage into the following sections: 30:1-4; 5-11; 12-17; 18-22; 23-24; 31:1-6; 7-14; 15-17; 18-20; 21-22.

38. *Ibid.*, XXXV.

39. J. R. Gillies, *Jeremiah, The Man And His Message*, Hodder and Stoughton, London, 1907, 230-246.

40. *Ibid.*, 233f..

appear to date from the post-exilic, Persian period.<sup>41</sup> In agreement with Giesebrecht, he assigns the poetic units 31:2-6, 15-20 to Jeremiah, regarding the remaining poetic pieces to be of post-exilic origin.

The 1911 work by A. S. Peake<sup>42</sup> presents chapters 30-31 as being a single, well planned composition of diverse poetic units which came into its present shape during the post-exilic period.<sup>43</sup> Peake argued that since the material only has parallels with Deutero-Isaiah in certain portions, and other portions appear relatively free from such similarity, it is unlikely that the exilic prophet was able to utilize the material from these two chapters. Rather, the borrowing noted by previous scholars must have been from a post-exilic author.<sup>44</sup> A Jeremianic nucleus may be seen within 31:2-6, 15-22, which is related to earlier prophecies concerning Ephraim in Jeremiah 3. These poems were probably from an early period of Jeremiah's ministry, around which the compiler incorporated poems detailing the needs and expectations of post-exilic Judah.

Between 1911 and 1913 Umberto Cassuto researched the literary interrelationships between Jeremiah 30-31 and Deutero-Isaiah, primarily examining the literary induction

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41. The poetic units are determined to be 30:1-4; 5-7; 8-11; 12-17; 18-21; 22-31:1.

42. A. S. Peake, *Jeremiah and Lamentations*, The Century Bible, Vol. II, Jeremiah XXV to LII, Lamentations, T.C. & E.C. Jack, Edinburgh, 1911, 68-97.

43. The main poetic section of chapters 30-31 are divided by Peake as follows: 30:4-11; 12-17; 18-22; 23-24; 31:1-6; 7-14; 15-22.

44. *Ibid.*, 70.

theory of Movers.<sup>45</sup> After providing an extensive table of stylistic parallels between the two biblical sources, Cassuto determined that the arguments against Jeremianic authorship of chapters 30-31 were not convincing, and concluded that it would be preferable to assume that the entire passage was original to Jeremiah. Cassuto regarded the literary parallels between this section and Deutero-Isaiah (in fact, the most intense concentration between the two books) to be explained through a similarity of theme: the redemption and future prosperity of Israel.<sup>46</sup> Cassuto, therefore, used an argument based on thematic similarity to suggest that Jeremiah 30-31 chronologically precedes Deutero-Isaiah.

Sigmund Mowinckel considered the presence of chapters 30-31 in his 1913 source analysis study of the book of Jeremiah.<sup>47</sup> After delineating a major section within chapters 30-31 (30:4-31:26) as being a unit within the greater whole, Mowinckel concluded that these verses were a source unto themselves, written by an anonymous, non-prophetic person.<sup>48</sup> The possibility that some genuine Jeremianic material was present within this unit (specifically chapter 31 and Duhm's results) and had been subjected to a reworking by a later redactor was acceptable

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45. Umberto Cassuto, "On The Formal And Stylistic Relationship Between Deutero-Isaiah And Other Biblical Writers", 141-177, *Biblical And Oriental Studies*, Vol.I: Bible, trans. Israel Abrahams, Magnes Press, Jerusalem, 1973, especially 149-152.

46. *Ibid.*, 152.

47. Sigmund Mowinckel, *Zur Komposition Des Buches Jeremia*, Jacob Dybwad, Oslo, 1914, 45-47, 57, 64-65.

48. *Ibid.*, 47.

to Mowinckel. He classified the entirety of chapters 30-31 as being source D, considering the material as not being related to the three previously identified (A, B, C) sources. He also noted that this material had been a forced insertion into the surrounding biographical section. Mowinckel was unable, however, to certify a definite dating or location for this source, being most comfortable with the post-exilic period.<sup>49</sup>

L. Elliott Binns' 1919 work<sup>50</sup> provides no new material or insights regarding the authenticity and origins of Jeremiah 30-31. Making no mention of Mowinckel's study, Binns is content to use the insights of Duhm and Cornill in substantiating his observations. He considers chapters 30-31 to be a literary unity, not a single utterance, which had been constructed in its present state sometime after the fall of Jerusalem. Binns divides the poetry into the following units: 30:5-11; 12-22; 23-26; 31:1-9; 10-14; 15-22.<sup>51</sup> Of these units, Binns considers parts of 31:1-9, and all of 15-22 to have originated with Jeremiah.<sup>52</sup>

G. A. Smith's 1922 work on Jeremiah presents the "combination approach" viewpoint on chapters 30-31 already documented by the studies of Giesebrecht, Duhm, Cornill, Peake and Binns.<sup>53</sup> As to the compilation of the

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49. *Ibid.*, 57, 64-65.

50. L. Elliot-Binns, *The Book Of The Prophet Jeremiah*, Westminster Commentaries, Methuen & Co., London, 1919, 224-237.

51. *Ibid.*, 224-225.

52. *Ibid.*, 230-232, 234-237.

53. George Adam Smith, *Jeremiah*, Hodder and Stoughton, London, 1922, 291-307.



materials within these chapters, he holds that they are progressively arranged to provide the appearance of a literary unity. Agreeing with Duhm, Smith considers 30:12-15 to be Jeremianic because of the familiar *qinah* metre and depth of imagery.<sup>54</sup> Within chapter 31, verses 2-6, 9b, 15-22 are also understood as Jeremianic.<sup>55</sup> With regard to the possible date of these utterances, Smith considers them to arise from a time when Jeremiah experiences "the breathing space given him after 586, when the Jewish community, left in Judah, made such a promising start<sup>56</sup>".

John Skinner's study into the poetic sections of chapters 30-31 follows a "combination approach".<sup>57</sup> Stating that such a compilation of material under the name of Jeremiah would contain a kernel of genuine words, Skinner identifies 31:2-6; 15-16; 18-20; 21-22 as being the units he considers as authentic.<sup>58</sup> The last poetic unit Skinner classifies as a "Summons to Return", which he considers to be a literal, physical return from exile of Northern Israel, joining with the Judeans to create the future Kingdom of God.<sup>59</sup> These materials from a psychological viewpoint, Skinner proposes, would have best come about after the destruction of Jerusalem, during the governorship of

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54. *Ibid.*, 295.

55. *Ibid.*, 297-301, 303-305.

56. *Ibid.*, 293-294.

57. John Skinner, *Prophecy and Religion*, Cambridge University Press, Cambridge, 1922, 299-310.

58. *Ibid.*, 300-302.

59. *Ibid.*, 308.



Gedaliah.<sup>60</sup> Skinner thus adds the insight of his psychological argument along with the previous "combination approach" for the purpose of solidifying the hypothesis that chapters 30-31 were constructed of both Jeremianic and later units, drawn into a composite unity at an exilic or a post-exilic date.

In stark contrast to Skinner's understanding of chapters 30-31 is the 1928 opinion of A. C. Welch.<sup>61</sup> Within his work, Welch is cynical regarding the possibility of any of the passages within these chapters being attributed to Jeremiah. Following the earlier approach of Smend, Welch discusses the effects of a later period reworking the units with themes and concerns which would not truly reflect the historical situation and theological concerns of Jeremiah. Great care, Welch thinks, must be taken in accepting any of the material within these two chapters as being authentic.

The 1928 Jeremiah commentary by Paul Volz presents a fresh viewpoint regarding chapters 30-31.<sup>62</sup> Volz follows a "combination approach" in that he is willing to

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60. *Ibid.*, 303, where Skinner states his rationale: "There is every probability that in this fresh start in the national life Jeremiah recognized the germ of the future kingdom of Yahwe...In such a time of simple contented industry and dawning agricultural prosperity we can best understand the breaking into song of the prophet's long repressed but inextinguishable affection for his nation, and the glowing pictures of Samaria's fertile hills clothed with vines, and happy maidens dancing to the music of their tambourines."

61. Adam C. Welch, *Jeremiah His Time And His Work*, Oxford University Press, London, 1928, 225-229.

62. Paul Volz, *Der Prophet Jeremia*, Werner Scholl, Leipzig, 1928, XXXIII, XXXVII, 277-302.

admit that some literary reworking has occurred in the presentation of these chapters within the book of Jeremiah: he is much more inclusive, however, in his identification of those passages which may be attributed to Jeremiah (30:1-7; 10-15; 18-21a; 31:2-13, 15-22; 27b; 31-37). Volz perceived the Jeremianic material within these two chapters as originally constituting a distinctive, homogeneous section designed to portray the salvation of the northern kingdom, Israel. Volz understood this section to be permeated with the style and depth of Jeremiah.<sup>63</sup> He describes this original prophecy in artistic terms, relating it to a three-paneled painting (Triptychon<sup>64</sup>) from the European middle ages. This three-framed painting dramatically portrays the situation of Yahweh's people: the first panel shows the frightened Jacob and the communication of Yahweh which will bring salvation near; the middle portion portrays Yahweh and Israel remembering the wilderness wanderings, the choice of Israel as God's people, the time of rejoicing at the return of Israel to Zion from Exile, the weeping of Rachel, and the repentance of Ephraim, heard by Yahweh; the third panel presents the renewal of the covenant relationship between the people and Yahweh. Volz dates the composition of these chapters during the reign of Zedekiah, between 594 and 588 B . C . 6 5 .

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63. *Ibid.*, XXXVII.  
 64. *Ibid.*, 287.  
 65. *Ibid.*, XXIV, 301.

A. Condamin's commentary on Jeremiah<sup>66</sup> primarily follows the opinions of Giesebrecht and Cornill. He considers the authentic poem of Jeremiah to consist of 30:5-9, 12-21; 31:1-34, 38-40. 30:10-11 are excluded from this listing because of their absence in LXX, while 30:23-24 are considered a late insertion.

Sigmund Mowinckel again wrote concerning chapters 30-31 in 1941<sup>67</sup> and 1946<sup>68</sup>. His basic opinion regarding these chapters remained unchanged. Mowinckel's only alteration of his earlier source thesis was to change the concept of referring to "source D" as a "traditional circle"<sup>69</sup>. He still considered chapters 30-31 to be an intrusion to the surrounding context.

By comparison, Wilhelm Rudolph's 1947 commentary was very much impressed by Volz's primary argument that the majority of Jeremiah 30-31 was intended as a salvation prophecy for the northern kingdom, which later was reinterpreted for the situation of exiled Judah.<sup>70</sup> Following Volz' delineation of authentic Jeremiah material, Rudolph disagreed with Volz on the issue of dating. Rudolph

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66. A. Condamin, *Le livre de Jérémie*, 3rd. ed. corrigée, J. Gabalda ed. Cie., Editeurs, Paris, 1936, 235-239.

67. Sigmund Mowinckel, "Die Erkenntnis Gottes bei den alttestamentlichen Propheten", *Norsk Theologisk Tidsskrift* 42 (1941), Tilleggshefte, 3-64; 42f.

68. *Idem.*, *Prophecy and Tradition*, Jacob Dybwad, Oslo, 1946, 104-105.

69. *Ibid.*, 105, where Mowinckel notes: "If the word 'source' is here replaced by 'traditional circle', most of what the present author said at that time, more than 30 years ago, still holds good. The point of view of the exposition is in fact 'traditio-historical'."

70. Wilhelm Rudolph, *Jeremia*, J. C. B. Mohr (Paul Siebeck), Tübingen, 1947, IV, 159-174.

avored these chapters as being instances of a young Jeremiah, prophesying sometime between the deuteronomistic reform and the death of Josiah<sup>71</sup>. Rudolph's opinions clearly dominated the article offered in 1952 by H. W. Hertzberg<sup>72</sup>. Hertzberg follows Rudolph's primary argument throughout his essay, with the same essential results.

Leslie's 1954 chronologically arranged study of Jeremiah follows Rudolph's understanding that chapters 30-31, cleared of later interpretive glosses and additions, is datable to the reign of Josiah after the reform.<sup>73</sup> His only major diversion from Rudolph is in his acceptance of the prose section 30:8-9 as stemming from the same time as the other Jeremianic units.

Artur Weiser's 1955 commentary<sup>74</sup> continues the essential approach of Rudolph regarding the contents of authentic Jeremianic material within chapters 30-31. Weiser takes issue with the portrayal of these chapters as constituting a singular poem of Jeremiah which was later subjected to reworking. The literary style of the composition tended in Weiser's opinion to emphasize the mosaic nature of the work.<sup>75</sup> Weiser relates these two

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71. *Ibid.*, 159-160.

72. H. W. Hertzberg, "Jeremia und das Nordreich Israel", *Theologische Literaturzeitung* 77, Nr. 10. (1952), 595-602.

73. Elmer A. Leslie, *Jeremiah*, Abingdon Press, New York, 1954, 94-108, 326-327.

74. Artur Weiser, *Das Buch des Propheten Jeremia, Kapitel 25, 15-52, 34*, Vandenhoeck and Ruprecht, Göttingen, 1955, 268-298.

75. *Ibid.*, 273.

chapters them to the same period which produced another message announcing a return for the exiled northern community (3:1-4:4), the period of Josiah's reign. These prophecies would have been offered sometime after the beginning of the deuteronomic reform.<sup>76</sup>

J. P. Hyatt's 1956 work continues to exhibit the "combination approach" when considering chapters 30-31.<sup>77</sup> Hyatt takes issue with the opinion of Volz and Rudolph that Jeremiah had a special interest in the restoration of the Northern Kingdom. Hyatt considers 3:6-11, a text which both Volz and Rudolph use to emphasize Jeremiah's concern for the north, to be a secondary addition to the book, following Mowinckel.<sup>78</sup> Hyatt considers 30:5-7, 12-15; 31:2-6, 15-22 and 9c to be the most possible choices for authenticity. He therefore follows the earlier advocates of the "combination approach" (i.e. Giesebrecht, Duhm, and Cornill) in that he considers these chapters to be a composite section of materials deriving from diverse sources and traditions. With regard to dating, he follows Skinner in placing the genuine materials during the period of Gedaliah's governorship. Since the genuine oracles located within chapters 30-31 were not included within the first collections of Jeremiah's oracles, Hyatt considers these materials to have been delivered only after the fall of Jerusalem. As to how these chapters have been collected

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76. *Ibid.*, 273-275.

77. J. P. Hyatt, "The Book of Jeremiah", *The Interpreter's Bible*, Vol. V., Abingdon, New York, 1956, pages 1022-1042.

78. *Ibid.*, 1022.

into their present shape, Hyatt speculates that they were framed sometime after the time of Second Isaiah, again following Mowinckel.<sup>79</sup>

John Bright's 1965 commentary on Jeremiah<sup>80</sup> considers chapters 30-31 as being two collections (30:4-24; 31) of originally separate sayings which have been collected together under one thematic heading (30:1-3). Bright regards the process enabling this composite to have evolved over three separate periods. Jeremiah 31:2-6, 15-22 appear to be genuine sayings of Jeremiah from the early portion of his career. 30:5-7, 12-17, 18-22 appear to be stemming from the time of the destruction of Jerusalem. Bright also places most of the concluding prose section (31:23-26, 27-30, 31-34, 38-40) within this classification. The rest of the material has been added to the composite unit at a later time.<sup>81</sup> Bright notes that nothing in these chapters need date "after approximately the middle of the Exilic period"<sup>82</sup>.

A 1965 monograph devoted to the origin of prophetic salvation prophecy by Siegfried Herrmann discusses chapters 30-31 in terms of two major formative periods.<sup>83</sup> Herrmann identifies a primary level of salvation prophecy directed toward the Northern Kingdom. This material is

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79. *Ibid.*, 790.

80. John Bright, *Jeremiah*, AB 21, Doubleday, New York, 1965, 269-289.

81. *Ibid.*, 284-287.

82. *Ibid.*, 285.

83. Siegfried Herrmann, *Die prophetischen Heilserwartungen im Alten Testament*, W. Kohlhammer, Stuttgart, 1965, 215-222.



connected by the thematic usage of imagery and titles which refer to the North.<sup>84</sup> This level is considered Jeremianic, probably from a period of Jeremiah's ministry during the deuteronomistic reform. The secondary level, composed of the remainder of chapters 30-31, has been compiled and redacted by the deuteronomist. The

deuteronomistic redactors had a large kernel of original material to record and reassimilate for the purpose of building hope among the Judean exiles. All glosses which have caused the material to include Judah within the promises of hope and restoration therefore have been placed by the deuteronomistic redactor, sometime during the exilic period.<sup>85</sup> Herrmann disagrees with Volz's opinion of these chapters providing a homogeneous picture. Rather, they are a numerous stringing together of thematically related units.<sup>86</sup>

The 1968 commentary on Jeremiah by Norman Habel offers no new insights into the authenticity or origins of chapters 30-31.<sup>87</sup> Habel primarily follows the patterns

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84. *Ibid.*, 217, footnote 8, where Herrmann lists the connecting catchwords/themes:

30:5-7	Jacob
30:10-11	Jacob (parallel to Israel)
30:18-21	Jacob
31:2-6	Israel-Virgin Israel-Mountains of Ephraim
31:7-9	Jacob-the Remnant of Israel (parallel to Ephraim)
31:10-14	Israel-Jacob
31:15-17	Rachel
31:18-20	Ephraim
31:21-22	Virgin Israel.

85. *Ibid.*, 216, 218-221.

86. *Ibid.*, 220.

87. Norman C. Habel, *Jeremiah, Lamentations*, CC, Concordia, St. Louis, 1968, 226-251.



and dating of Bright within his discussion. Though Habel comments on the similarity between 31:7-14 and portions of Deutero-Isaiah, because of consistency of theme elsewhere with Jeremiah he regards this section, as well as the rest of the work, as being Jeremianic.<sup>88</sup>

A 1968 article by T. M. Ludwig<sup>89</sup> discussed the eschatological hope expressed within chapters 30-31. Ludwig's article intends to portray the process of the evolution and growth of the hope material within Jeremiah. In the development of this article, Ludwig follows Bright's three-tiered approach regarding the collection and composition of this material. Ludwig makes a connection between Jeremiah 3:6-14 and 31:2-6, 7, 9c, 15-22, dating these passages as coming from the time of Josiah.<sup>90</sup> A second hope section is identifiable during the period of the destruction of Jerusalem (30:5-7, 12-17)<sup>91</sup> The third group of texts (30:10-11, 18-22; 31:7-9, 10-14 and the prose sections 31:22b-40) are derived from the period after the destruction, during the time of Gedaliah's governorship.<sup>92</sup> Following the methodology of chronology previously advocated by Graf and Cassuto, Ludwig assumes that these chapters provide a transitional stage between pre-exilic prophecy and Deutero-Isaiah. He concludes that Jeremiah 30-31 demonstrate "the shape which Israel's hope

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88. *Ibid.*, 237-238.

89. T. M. Ludwig, "The Shape of Hope: Jeremiah's Book of Consolation", CTM 39 (1968), 526-541.

90. *Ibid.*, 527-532.

91. *Ibid.*, 532-535.

92. *Ibid.*, 535-541.

took in the transitional period between pre-exilic and exilic prophetic thought"<sup>93</sup>.

Shalom Paul's 1969 presentation to the Fifth World Congress of Jewish Studies<sup>94</sup> provided a detailed comparison of related literary phraseology and themes between Jeremiah and Deutero-Isaiah. In his discussion, Paul assumes that chapters 30-31 are in their entirety a product of Jeremiah. Following the course of opinion already advocated by Graf, Cassuto and Ludwig, he considers Deutero-Isaiah to have been heavily indebted to Jeremiah for his message of salvation. Any echoes of linguistic or thematic relationship specifically between Jeremiah 30-31 and Deutero-Isaiah are considered to be Jeremianic influence upon the exilic prophet.

A 1973 Ph.D. thesis by Jack R. Lundbom examined the presence and role of inclusio within Biblical Hebrew poetry.<sup>95</sup> Within his examination Lundbom noted the presence of an inclusio occurring between 30:5-6 and 31:22b which is based on the word גַּבַּר<sup>96</sup>. The inclusio thus

93. *Ibid.*, 541.

94. Shalom Paul, "Literary and Ideological Echoes of Jeremiah in Deutero-Isaiah", *Proceedings of the Fifth World Congress of Jewish Studies*, ed. P. Deli, 1969, Vol. I, 102-120.

95. Jack R. Lundbom, *Jeremiah: A Study In Ancient Hebrew Rhetoric*, 1973 Ph.D. Thesis, Graduate Theological Union, Berkeley, Scholars Press, Missoula, 1975, 32-36.

96. *Ibid.*, 32-33. The inclusio is set off as follows:

30:5-6 "We have heard a cry of panic	שָׁמַעְנוּ	חֲרָדָה	וְלֵךְ
of terror and no peace	וְלֵךְ	וְלֵךְ	וְלֵךְ
Ask now and see	וְלֵךְ	וְלֵךְ	וְלֵךְ
can a male bear a child?	וְלֵךְ	וְלֵךְ	וְלֵךְ
Why then do I see	וְלֵךְ	וְלֵךְ	וְלֵךְ
every soldier	וְלֵךְ	וְלֵךְ	וְלֵךְ

brackets the poetic unit, setting off the core from that which surrounds it. It also indicates that the controlling mood for this section is not hope, but rather despair. Lundbom considers this poem to be a core of pre-exilic Jeremianic material originating during the final years of King Jehoiakim.<sup>97</sup> Around this earlier poetic core the rest of chapters 30-31 were constructed by later Jeremianic words of hope, which are also bracketed by inclusio.<sup>98</sup>

A 1974 study by W. L. Holladay is generous in its assessment that a majority of the material within chapters 30-31 may well be Jeremianic.<sup>99</sup> Warning against discounting the possibilities of attributing a salvation oriented message to Jeremiah<sup>100</sup>, Holladay considers the poetic units within chapter 30 to have been prompted by the destruction of Jerusalem. He regards most of 31:2-22 to have been proclaimed during an earlier period of Jeremiah's

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ידיו על־חלעיו כיוולדה  
like a woman in labor?

31:22b "For Yahweh has created a new thing on the earth:  
כִּי־בָרָא יְהוָה מְדִינָה  
בְּמִדְבָּר

the female protects the soldier נִקְבָּה תְּסֻבֵּב גִּבּוֹר

97. *Ibid.*, 34.

98. *Ibid.*, 34-36. Lundbom identifies the inclusio as creating two additional sections: 31:23-34, where the inclusio centers around the word עוֹד; and 30:3 and 31:40 where an inclusio of formulary beginning and ending statements of "time" are utilized (30:3, "behold the days are coming"; 31:40, "it shall not be overthrown again").

99. William L. Holladay, *Jeremiah: Spokesman Out of Time*, United Church Press, Philadelphia, 1974, 110-121.

100. *Ibid.*, see 108, where Holladay offers a warning: "...where we say Jeremiah preached doom, so that any words of hope we see in the book of Jeremiah must be inauthentic. We could just as well reason in the other direction: If Jeremiah did preach hope, then what would his hope sound like?"

ministry, originally directed toward the northern tribes and then later incorporated by Jeremiah for reuse with respect to the south after the fall of Jerusalem in 587 B.C.E.<sup>101</sup> Holladay does not mention the possibility of later groups reworking these units but is content to view in them a genuine message of hope from Jeremiah.

E. W. Nicholson's 1975 commentary on Jeremiah offers its assessment on the authenticity and origins of chapters 30-31 with a tone of caution.<sup>102</sup> Realizing the great amount of controversy over these chapters, Nicholson regards 30:4-7; 31:2-6, 15-22 as being Jeremianic, with 30:12-17 stated as being "probably" Jeremianic. Jeremiah 30:18-31:1 receives no definite classification of origin. He is much more comfortable with the units within chapter 31 in terms of their content as forming a "basic feature of the prophet's message"<sup>103</sup>. As for the historical setting of this material, Nicholson declines to offer any definite dating; instead, he offers probable periods for consideration.

Siegmund Böhmer's 1976 study of chapters 30-31 presents a detailed examination of the salvation/deliverance/hope material within Jeremiah.<sup>104</sup> First, Böhmer provides an internal analysis of the salvation materials within the book of Jeremiah outside chapters 30-31

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101. *Ibid.*, 116.

102. E. W. Nicholson, *Jeremiah 26-52*, CBC, Cambridge University Press, Cambridge, 1975, 49-74.

103. *Ibid.*, 59.

104. Siegmund Böhmer, *Heimkehr und neuer Bund*, Vandenhoeck & Ruprecht, Göttingen, 1976.

from a chronological perspective. The intent of this analysis is to determine and identify which salvation words are genuine and not genuine to the prophet, and within which historical periods these units most likely would have been spoken. Böhmer identifies three such periods: the early period of Jeremianic prophecy<sup>105</sup>; the later period of Jeremianic prophecy<sup>106</sup>; and the salvation words which are a product of a period after Jeremiah<sup>107</sup>. Böhmer's observations are primarily based on thematic and linguistic considerations with some discussion of the *Gattungen* involved. He considers the Jeremianic materials to exhibit elementary simplicity in their theological scope and presentation.<sup>108</sup> Böhmer then takes this information as the basis for his examination of chapters 30-31. Identifying two categories of dating and classification, Jeremianic salvation prophecy<sup>109</sup> and salvation prophecy of the exilic period<sup>110</sup>, Böhmer presents an analysis which attempts to explain the composite nature of the

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105. *Ibid.*, 21-28. The units Böhmer lists under this classification are: 1:8, 17f.; 3:6-13; 3:22; 4:1f; 4:14.

106. *Ibid.*, 28-33. Listed under this classification are: chapter 45; 39:15-18; 32:15; 24:5.

107. *Ibid.*, 33-45. Listed under this classification are: 29:10-14; 23:1-8; 3:14-17, 18; 18:7ff; 1:10; 12:14-17; 32:36-41:42-44.

108. *ibid.*, 45-46.

109. *Ibid.*, 47-56. Böhmer considers the following within this section: 30:1-4; 10f.; 31:2-6; 15-17; 18-20.

110. *Ibid.*, 57-80. Böhmer places the remainder of chapters 30-31 under this classification. There is one unit which is repeated under this classification, 30:10f. This is because Bohmer regards this section to contain Jeremianic terminology, even though it follows the *Heilsorakel* form common to Deutero-Isaiah, cf. 55-56, 60-62.

composition of these chapters.<sup>111</sup> Other than those speeches which may be considered to be Jeremianic<sup>112</sup>, Böhmer classifies material to be of either *nachjeremianischen*<sup>113</sup>, deuteronomistic<sup>114</sup>, or *nichtdeuteronomistischen*<sup>115</sup> origins. He has dated the composition of chapters 30-31 to have occurred sometime during the exilic period.<sup>116</sup> He also provides a discussion regarding the characteristics of exilic theological themes to be found within chapters 30-31.<sup>117</sup> In conclusion, Böhmer supplies an appendix which discusses the presence and utilization of the covenant formula within the prophetic traditions, Deuteronomy, the deuteronomistic history, the Yahwist, Holiness Code and the Priestly writer.<sup>118</sup> Böhmer essentially follows a "combination approach" which analyses chapters 30-31 from a multi-source perspective, identifying sources from a set of common thematic stances and theological/historical situation. His concern is to be able to understand and identify the theological traditions involved and responsible for providing the present shape of these two chapters.

J. A. Thompson's 1980 commentary on Jeremiah provides a viewpoint much like Rudolph's in regarding much of 30:1-31:22 to have been proclaimed early in Jeremiah's

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| 111. | <i>Ibid.</i> , | 81-85.                                      |
| 112. | Jeremiah       | 30:12-15, 23f; 31:2-6, 15-20.               |
| 113. | Jeremiah       | 30:5-7, 10-11, 18-22; 31:7-9, 10-14, 21-22. |
| 114. | Jeremiah       | 30:1-3; 31:27-30, 31-34.                    |
| 115. | Jeremiah       | 30:4, 8-9; 31:23-26, 35-37, 38-40.          |
| 116. | <i>Ibid.</i> , | 85.   |
| 117. | <i>Ibid.</i> , | 86-88.                                      |
| 118. | <i>Ibid.</i> , | 89-109.                                     |



ministry with the express purpose of preaching to Northern Israel.<sup>119</sup> Thompson is more conservative than Rudolph in his reluctance to consider any of the material within 30-31 as being non-Jeremianic, often ending his arguments on a unit with qualifying thoughts which offer the probability of Jeremianic origin. Questions as to possible glosses within the text (e.g. Judah in 30:3-4, or Zion in 30:17) are answered through the possible emendation of the text by Jeremiah himself. His approach appears to be based more on theological criteria which reads the book of Jeremiah from a fundamentalist perspective than from a concern to examine the text for variance in sources, traditional circles or form construction.

A 1981 work by Winfried Thiel which deals with the deuteronomistic redaction within chapters 26-45 of the book of Jeremiah makes brief comment concerning 30:5-31:22.<sup>120</sup> Though recognizing that the poetic section contains a Jeremianic kernel, which has been reworked and appended with secondary additions, Thiel is more concerned with the relationship this material manifests with the deuteronomistic redactor. Thiel states that even though one can identify a bracketing of the major poetic material from 30:4 as an introduction to 31:22-26 as an ending (following Mowinckel's examination), this certainly is no evidence within itself that the material within these brackets is a

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119. J. A. Thompson, *The Book of Jeremiah*, William Eerdmans, Grand Rapids, 1980, 551-585.

120. Winfried Thiel, *Die deuteronomistische Redaktion von Jeremia 26-45*, Neukirchener Verlag, Neukirchen-Vluyn, 1981, 20-28.



result of deuteronomistic redaction. According to Thiel's research, the deuteronomistic redactor has had very little noticeable intermeshing with 30:5-31:22.<sup>121</sup> Other than the noticeably forced insertion of the covenant formula at 31:1 and possibly 30:22, the poetic corpus appears to come from a different source than the deuteronomist. The prosaic remainder of these two chapters reflects the presence of two different redactors or sources. 30:1-3, 31:27-34 appears to indicate the deuteronomistic redactor, especially as the themes of new covenant and the reassertion of Yahweh's power within the land are stressed. 31:35-37, 38-40 are given the classification of post-deuteronomistic. The one major prosaic section which appears to stand out from the context of the poetic corpus, 30:8-9, where the expressed concern for the reestablishment of the Davidic dynasty is stressed, appears also to betray a different, post-deuteronomistic hand.

An article by Georg Fohrer in 1981 presents a theory which asserts the composite nature of chapters 30-31, yet ascribes a majority of the material to a single source.<sup>122</sup> On the basis of similarity in style, manner of expression and theme, Fohrer identifies twelve separate speeches<sup>123</sup> which are present within the material. These units are considered to be derived from a solitary,

121. *Ibid.*, 20-21.

122. Georg Fohrer, "Der Israel-Prophet in Jeremia 30-31", *Mélanges bibliques et orientaux en l'honneur de M. Henri Cazelles*, ed. A. Caquot and M. Delcor, Butzon & Bercker Kevelaer, Neukirchen-Vluyn, 1981, 135-148.

123. Jeremiah 30:5-7; 10-11; 16-17; 18-21; 31:2-6; 7-9; 10-14; 15-17; 18-20; 21-22; 31-34; 35-37.

unknown prophetic figure who stands as a precursor to the eschatological pronouncements of Deutero-Isaiah.<sup>124</sup> These speeches are originally intended for the exiles from the former Northern Kingdom, with all references to Judah and Zion having been added later by the redactors who incorporated this material into the book of Jeremiah. For this reason Fohrer identifies the unknown prophet as the "Israel-Prophet". Though Fohrer does not give any clear indication as to the dating of this collection, it appears that the *terminus ad quem* would need to be previous to the beginnings of the prophecy of Deutero-Isaiah.<sup>125</sup>

Norbert Lohfink also wrote an article in 1981 which examined chapters 30-31 on the basis of thematic, form and historical critical methodology.<sup>126</sup> After a brief survey of the numerous opinions regarding the components and compilation of these chapters, Lohfink proposes that a nucleus of seven units exists within 30-31 which may be considered Jeremianic. These units he designates in seven

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124. *Op.cit.*, 136.

125. *Ibid*, where Fohrer comments: "Während in diesen Texten deutliche Unterschiede zu Jeremia festzustellen sind, erinnert manches an die Redeweise und die Erlösungsbotschaft Deuterjesajas. Jedoch vertrat der unbekannte Prophet nicht die eschatologische Verkündigung Deuterjesajas, sondern lebte und wirkte noch im vorangehenden nichteschatologischen Stadium der Prophetie. Daher muß man ihn als einen Vorläufer Deuterjesajas betrachten...So hat er bereits das Verb *g'l* im Sinne von "erlösen" verwendet (Jer 31,11). Seine Sprüche richtete er an Deportierte aus dem Nordreich Israel...Darum kann man den Urheber dieser Sprüche als den Israel-Propheten bezeichnen."

126. Norbert Lohfink, "Der junge Jeremia als Propagandist und Poet", *Le Livre de Jérémie*, BETL LIV, ed. P.-M. Bogaert, Leuven University Press, Leuven, 1981, 351-368.

strophes (giving them Roman numeral classifications),<sup>127</sup> The units he identifies are: I., 30:5-7; II., 30:12-15; III., 30:18-20a.21a; IV., 31:2-6; V., 31:15-17; VI., 31:18-20; VII., 31:21-22. These units are progressively linked to each other through interconnecting themes and story line, and demonstrate a topical pattern in their presentation, represented by the following table:

I	Jacob
II	a woman
III	Jacob
IV	the virgin Israel'
V	R a c h e l
VI	Ephraim
VII	the virgin Israel <sup>128</sup>

Lohfink considers this pattern to represent a continuous presentation of Jeremiah's, offered as a form of religious and political propaganda during the reign of Josiah. The material is not only directed toward the north, and the remnant of the Northern Kingdom: it also supports the actions taken by Josiah during his kingship regarding the northern territories. Lohfink considers that this material may have been presented with the assistance of music, by the younger Jeremiah, during the last years of Josiah.<sup>129</sup>

A 1981 work by Robert Carroll, which approaches the book of Jeremiah from a perspective that the material found therein is "a metaphor of the redactional and community activity which produced it"<sup>130</sup>, contains a section

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127. *Ibid.*, 354-357.

128. *Ibid.*, 364.

129. *Ibid.*, 367-368.

130. Robert P. Carroll, *From Chaos to Covenant*, SCM Press Ltd., London, 1981. The quote is from page 2.

dealing with chapters 30-31. Within this section<sup>131</sup> Carroll pursues a "combination approach": he regards 30:5-7, 12-15; 31:2-6, 15-20 as being Jeremianic, with the remaining units of material being products of the traditions surrounding the present composition of the collection. Carroll considers 31:2-6, 15-20 to be most probably from the period of Assyrian decline before Babylon asserted its primacy as the new empire of the region, when hope was high for a possible return of the remnant of the Northern Kingdom from exile.<sup>132</sup> 30:5-7, 12-15 are Jeremianic poems which have been transformed from their original context as community laments to statements of deliverance.<sup>133</sup> Through linguistic induction and thematic reasoning, Carroll proposes that the other poetic units within 30:5-31:22 are later additions from the exilic and possibly post-exilic periods. Jeremiah 31:23-40 is to be considered as an appendix to the preceding poetic section, expanding on the positive elements in the collection.<sup>134</sup>

A 1985 article by Ulrich Schröter<sup>135</sup> builds on previous work presented by Lohfink in examining the poetic section of Jeremiah 30-31 through a structural and linguistic analysis. Though largely accepting the previous dating scheme offered by Lohfink, Schröter disagrees with Lohfink's understanding of 30:18-21 as being original to

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131. *Ibid.*, 198-225.

132. *Ibid.*, 200, 208-211.

133. *Ibid.*, 205-207.

134. *Ibid.*, 213.

135. Ulrich Schröter, "Jeremias Botschaft für das Nordreich, zu N. Lohfinks Überlegungen zum Grundbestand von Jeremia xxx-xxxi", *VT* 35 (1985), 312-329.

Jeremiah, because the preponderance of cultic terminology points to a period, in Schröter's opinion, which would be later than Jeremiah.<sup>136</sup> Schröter then suggests a stylistic delineation of the units within 30:5-31:22 which also suggest a topical and thematic pattern:

A xxx 5-7 Voice of Terror (5-7a ) with Annunciation of Deliverance (7b ) (6 lines)	A' xxxi 15-17 Voice Lamenting Over Death (15) and Annunciat- ion of Deliverance (16-17) (6 lines)
B xxx 12-15 Guilt-Punishment ( <i>musar</i> ) (6 lines)	xxxi 18-20 B' Punishment ( <i>ysr</i> )- Regret (18-19) (6 lines)
C xxxi 2-3 Yahweh's love ( <i>al-ken</i> ) (3 lines)	C' Yahweh's Mercy (20; <i>al-ken</i> ) (3 lines)
D xxxi 4-6 Rebuilding (4-5)  Call for pilgrimage to Zion (6; <i>siyyon</i> ) (5 lines)	D' xxxi 21-22 Instruction for Departure (21; <i>siyyunim</i> ) Yahweh creates a new thing (22) (5 lines) <sup>137</sup>

Schröter notes the relationship of Lohfink's thematic patterning within the above units<sup>138</sup>, patterns created by the terms used,<sup>139</sup> and completes his argument with a dialogue evaluating the theological themes of the collection<sup>140</sup>. He concludes that the material which has been discussed is of Jeremianic authorship.

136. *Ibid.*, 313-315.

137. *Ibid.*, 316-319.

138. *Ibid.*, 319-320.

139. *Ibid.*, 320-322.

140. *Ibid.*, 323-326. Schröter also provides two short excursions on 30:12-15 and the relationship between 30:16-17 and 30:12-15, 327-329.

Carroll's 1986 commentary on Jeremiah builds upon his previous 1981 work regarding chapters 30-31.<sup>141</sup> Within this commentary, however, Carroll takes a different viewpoint regarding this composition's placement within the book of Jeremiah: he virtually rejects the probability of Jeremianic authorship.<sup>142</sup> The entire cycle is considered to have been incorporated within the Jeremianic tradition to underwrite them with Jeremianic authority.<sup>143</sup> In this way Carroll turns from a "combination approach" to a combination of the earlier positions of Movers, Hitzig, Stade and Smend, which also rejected Jeremianic authorship, opting for a period later in the exile or afterward.

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141. Robert P. Carroll, *Jeremiah, Old Testament Library*, SCM Press, London, 1986, 568-618.

142. *Ibid.*, 569, where Carroll notes: "Apart from the redactional 30:1-3 there is nothing in the cycle which would associate it with him, though there are a number of editorial elements which link it with the book of Jeremiah (e.g. 30:12-14, 23-24). Many commentators attribute it to the prophet Jeremiah, either after the collapse of Jerusalem or in the days of Josiah...Since he had proclaimed the complete destruction of city, land and people without residue it is difficult to see how Jeremiah could perform such a volte-face as is entailed in attributing 30-31 to him...As the cycle shows the marked influence of Hosea and Second Isaiah in places (eg. 30:9, 10-11; 31:2-6, 7-9; 10-14, 18-20) and shares some common elements with the Ezekiel tradition (e.g. 31:29-30, 33, 38-40), it is preferable to attribute it to the anonymous circles during and after the exile which cherished expectations of restoration."

143. *Ibid.*, 570. Cf. page 589, where Carroll furthers this opinion: "The inclusion of these idylls of salvation in the tradition represents one aspect of Judaeon society in the Persian period: its hopes for the future. By being attributed to a book written by Jeremiah their incorporation into the tradition is facilitated and they are given the kind of authority associated with Jeremiah by the makers of the book of Jeremiah."



Jeremiah Unterman's 1987 work on the themes of repentance and redemption within the book of Jeremiah<sup>144</sup> pursues a less radical approach regarding chapters 30-31. Unterman suggests that there were three progressive stages regarding Jeremiah's theological thought concerning the need for the people's repentance and redemption. This material, in Unterman's opinion, either influenced or logically preceded similar materials within Ezekiel and Deutero-Isaiah, was thematically unique from similar presentations within the deuteronomistic corpus, and has a historical basis within the seventh and early sixth centuries B.C.E.<sup>145</sup> Primarily following the approach of Cassuto, Unterman questions past assumptions of scholarship which would react against the consideration of Jeremianic authorship for a majority of 30:5-31:22, as well as other thematically related materials within the book of Jeremiah. His review specifically encompasses an examination of 30:1-17; 31:2-9, 10-14, 15-22. Jeremiah 31:2-9, 15-22 are considered to be representative of Jeremiah's primary stage of proclamation, comprising a prophecy of redemption to the northern tribes during the reign of Josiah. Structurally, Unterman states, these verses exhibit an A, B, B', A' pattern:

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144. Jeremiah Unterman, *From Repentance to Redemption*, JSOTSS 54, JSOT Press, Sheffield, 1987, 38-53, 132-139, 176-179.

145. This viewpoint is evident throughout the entire work, but see Unterman's specific statement of this presupposition, *Ibid.*, 21.



- A. Verses 2-6: the love of YHWH for Virgin Israel and the promise of return from exile (vv.2-5); return to YHWH (v.6).
- B. Verses 7-9: the promise to an ancestor of return from exile (v.8); signs of Ephraim's contrition (v.9a); declaration of God's parenthood of Ephraim (v.9b)
- B'. Verses 15-20: the promise to an ancestor of return from exile (vv.16-17); signs of Ephraim's contrition (vv.18-19); declaration of God's parenthood of Ephraim (v.20).
- A'. Verses 21-22: the love of YHWH for Virgin Israel and the promise of return from exile (vv.21-22); the return to YHWH (v.22).<sup>146</sup>

In his analysis, Unterman notes the affinity of this poetic section and Jeremiah 3:6-13, 19-4:2, basing his dating for 31:2-9, 15-22 on these similarities.<sup>147</sup> 30:5-17 is regarded as being Jeremianic, though no definite dating is offered as the material is a composite of prophetic fragments, rather than a homogeneous, progressive unit.<sup>148</sup> Unterman notes a greater emphasis upon the mercy of Yahweh in response to the people's suffering within 30:5-17. He also identifies an ideological connection between vv.10-11 and vv.16-17, and the tendency of v.17 to

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146. *Ibid.*, 51.

147. *Ibid.*, 53.

Unterman lists nine similarities between the two "collections", yet realizes that this may not be significant enough by itself to claim a similar dating scheme: "The plethora of affinities between the two prophecies is further testimony for the claim that they were written in the same period. It should be noted however, that, even though both prophecies envision the necessity of repentance as a precondition to redemption, 31:2-9, 15-22 appear to emphasize more the aspect of YHWH's mercies. This may be an indication that Jeremiah has begun to shift his view, to doubt that the people can realize repentance without divine assistance. Thus, 31:2-9, 15-22 may have been written at a somewhat later date than 3:6-13, 19-4:2."

148. *Ibid.*, 138-139.

be intentionally recalling v.14, and considers that the actually drawing together of these originally separate units (i.e., 30:5-7, 8-9, 10-11, 12-17) was due to the consistency of theme they present as a group. They may date from the same period as the messages of Jeremiah to the Jehoiachin exiles or around the destruction of Jerusalem.

John Wiebe's 1987 article on the consolation collection<sup>149</sup> argues for a five stage compilation process within chapters 30-31. A beginning Jeremian core consisting of 30:12-14 + 16-17, 31:2-6 + 9b and 31:15-22 are proposed because of their Hosean motifs and imagery, as well as their exhibition of Jeremiah's own style and vocabulary. These texts, Wiebe suggests, were composed after Josiah's reign. The first revision to this core was during the early exilic period by the Jeremian "prose school", with 30:8-9, 31:1 and the poetic 30:5-7 being attached to the core.<sup>150</sup> A larger set of additions were added with a second major revision during the late exilic period, 30:18-21, 31:2a, 31:7-9a, 31:10-14 and the prose text of 30:1-3ba, 4 and 31:22-26. The purpose of these additions was to add mainly parallel poetic texts for 31:2-6 + 9b and 31:15-22 as had been done in the first redaction with 30:5-9, 30:12-14 + 16-17. Thus these poetic oracles were matched with an existing text of similar theme and metrical length, and corresponding beginning and ending prose units. The third

149. John M. Wiebe, "The Jeremian Core of the Book of Consolation and the Redaction of the Poetic Oracles in Jeremiah 30-31," *StuBib* (1987), 137-161.

150. *Ibid*, 145ff. These passages all contain the formulaic "in that day/time".

revision saw the addition of the poetic oracles 30:23-24 and 31:35-37, and the prose units 31:27-28, 29-30, 31-34 and 38-40.<sup>151</sup> The fourth revision accounts for those smaller texts witnessed to by MT but not by LXX, 30:15, 22 and the expansions within 31:15-16.<sup>152</sup> The dating of this last revision would have occurred after the proto LXX and proto MT had begun to emerge as separate textual families (from as early as 500 B.C. or as late as 300 B.C.).

Within the 1987 work by Claus Westermann<sup>153</sup> a majority of the poetic consolation collection is catalogued within his Group 1. He considers many of these passages to be under the influence of Deutero-Isaiah. As Westermann's work is not as much of a historical study as it is a thematic study, many of the same conclusions are produced as with the literary induction argument. His identification of the individual textual units is worthy of note.<sup>154</sup> He makes a separate category to discuss 30:18-22 and 31:1-6,

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151. Cf. 152ff. Wiebe suggests that the poetic units 30:23-24 and 31:35-37 were added to parallel each other within the text and to fill an aesthetic need to unite the new prose section to the existing poetic corpus.

152. Cf. 154ff. Wiebe suggests that the proto LXX never went through this revision, and that the textual family of the proto MT was subject to scribal activity which attempted to produce parallel units of the same size. Wiebe illustrates this point by diagramming a metrical analysis on page 61 showing how the additional cola from the last revision creates a large set of balanced units: 30:5-7 + 10-11 and 30:12-17 both have 26 cola; 30:18-22 and 31:2-6 both have 19 cola; 31:7-14 and 31:15-22 both have 39 cola; 30:23-31:1 and 31:35-37 have 13 and 15 cola, respectively.

153. Claus Westermann, *Prophetische Heilsworte im Alten Testament*, Vandenhoeck & Ruprecht, Göttingen, 1987, especially 17, 105-109.

154. Westermann identifies the following textual units: 30:1-3(4); 4-9; 10-11, 12-17; (18-22 and 31:1-6); 31:7-9; 10-14; 15-22.

because of their relation in theme to other words of the restoration and reunification of the people after the exile.<sup>155</sup> His work takes less consideration of separating poetic and prose forms, rather discussing units on the basis of similarity of theme.

Barbara Bozak's 1988 PhD. Thesis<sup>156</sup> provides another structural analysis of the poetry and prose within Jeremiah 30-31. Applying techniques of contemporary literary criticism, Bozak argues for the literary unity of Jeremiah 30-31. Using a "synchronic" approach, Bozak considers many aspects of the text including verbal elements, literary devices and structure, focusing on the canonical text of MT. She especially gives attention to the feminine imagery of chapters 30-31 in its literary, historical and psychological contexts.<sup>157</sup> Regarding the structure of 30-31, Bozak suggests that along with a prosaic introduction and conclusion, six poems exist within the collection, which alternate between masculine and feminine audiences. Her proposed structure is easily diagramed:

30:1-4	Prose Introduction
30:5-11	Poem I-masculine audience
30:12-17	Poem II-feminine audience
30:18-31:1	Poem III-masculine audience
31:2-6	Poem IV-feminine audience

155. Westermann places 30:18-22 and 31:1-6 within a grouping of 32:37-44, 33:1-13, 3:14-18, 23:(1)3-4 and 50:4-8, 17-20.

156. Published in 1991. Barbara A. Bozak, *Life 'Anew', A Literary-Theological Study of Jer. 30-31*, *Analecta Biblica* 122, Editrice Pontificio Biblico, Rome, 1991.

157. *Ibid.*, 156-172.

- 31:7-14 Poem V-masculine audience  
 31:15-22 Poem VI-feminine/masculine/feminine  
 31:23-34 Prose Conclusion-Part I  
 31:35-40 Prose Conclusion-Part II<sup>158</sup>

As the collection is arranged within MT, the poems each portray a number of unifying elements including lexical links,<sup>159</sup> interacting motifs and themes.<sup>160</sup> Regarding the dating of the collection, Bozak primarily references the exilic period. Even though she is concerned about the structural assembly of the text, Bozak takes very little notice of the *Gattungen* evident within the collection, using gender references within the text as the primary indicator of poetic units.

Holladay's 1989 commentary<sup>161</sup> reaffirms his earlier (1974) opinion that a majority of the material within chapters 30-31 are Jeremianic. Holladay's later contribution is much more detailed than his former work: he gives a detailed exegesis of the text, and expands his examination by strongly integrating the research of Bohmer and Lohfink. Holladay considers that the poetic section of chapters 30-31 (30:5-31:22) are a separate section from the

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158. *Ibid.*, 20, 21-128.

159. *Ibid.*, 129-134.

160. *Ibid.*, 135-154. Among the motifs Bozak lists include: feminine imagery; voice and listening; suffering and punishment; turn-return; city-settlement; mountain-Sion; and covenant. Among the major unifying themes: transformation of reality; gratuitousness of Yhwh's salvific deed; and future events as based upon, yet different from, the known (past and present).

161. Holladay, *Jeremiah 2*, Hermenia Series, Fortress Press, Philadelphia, 1989: cf. 148-201.

surrounding prose material: the prose sections of chapters 30-31 (with the exception of 30:1-3, 4; 31:31-34) he considers to be prose expansions of poetry dating after the time of Jeremiah. Following Volz, Rudolph and Lohfink, Holladay considers a large core of 30:5-31:22 as coming from the earliest stage of Jeremiah's career. He classifies seven strophes of material as being Jeremiah's "early recension to the North"<sup>162</sup>; a later recension<sup>163</sup> (classified the "Southern" recension) was offered toward the end of Jeremiah's career, around the 587 destruction of Jerusalem and Judah's subsequent exile to Babylon. The northern recension is noted to be symmetrically related with respect to the person and gender references to the people<sup>164</sup>; the southern recension has no such symmetrical relationship. The combination of the Northern and Southern recensions, Holladay concludes, provides a "scroll of hope" which is characteristic in its formulation with the second dictated scroll of the prophet. Holladay's thoughts on chapters 30-31 are concisely stated below:

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162. 1., 30:5-7; 2., 30:12-15; 3., 30:18-21 + 31:1a yb; 4., 31:2-6 + 9b; 5., 31:15-17; 6., 31:18-20; 7., 31:21-22; *Ibid.*, 156.

163. 1., 30:10-11; 2., 30:16-17; 3., 31:7-9. Holladay notes that this recension "in some way reverses or offers compensation for the words of disaster spoken over the South in the passages added in the second scroll that are now to be found in chapters 5 and 6, and all of them in some way correct or offer compensation for the words in the first, second and fourth strophes of the early recension to the North...One concludes, then, that the early recension to the North, along with these enlargements, forms a later recension to the south", *ibid.*, 161.

164. *Ibid.*, 157.



"These two chapters are the end result of a process of compilation of words of hope for the community; it began with Jrm's early words of appeal to the north to return, words that he himself expanded with words of hope to the south in the time of the last agony of the kingdom of Judah and that were compiled in a new scroll. This scroll received a notable addendum that was genuine to the prophet, that of the word on the new covenant (31:31-34), and then further additions later in the sixth and fifth centuries.<sup>165</sup>"

### Preliminary Observations

During the past 150 years there have been numerous studies examining the salvation/deliverance/hope materials within Jeremiah 30-31. The spectrum of opinions regarding this material is no less great. On the one hand, the divergence between the conclusions by Movers, Stade, Smend, Welch and Carroll, who would reject the genuineness of this section to Jeremiah, over against Graf, Cassuto, Thompson and Unterman who would regard the whole collection as Jeremianic, is made even more complex by the plethora of judgments between these two extremes. No true scholarly consensus has been achieved regarding the section. Issues regarding authorship, dating, demarcation of textual units, rationale for composition, theological perspective of the compiler have all been considered. The theological and psychological question, "Could Jeremiah have been responsible for such a message?", has enticed much of this debate.

The critical methodology used to analyze this material also spans a great spectrum. Linguistic induction

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165. *Ibid.*, 200ff.

theory, historical criticism, thematic analysis and studies based on the effect the "Jeremiah tradition" has had on the "Jeremiah of history" have not provided any clear direction to solidify scholarly perspective. Recent structural analysis has provided six different expressions regarding the "original" presentation of the material. Yet, not surprisingly, these studies are unable to provide a similar opinion regarding authorship. Carroll's comment regarding the authenticity and origins of the collection, that "the lack of information available for determining the issue in a reliably historical manner", is correct in one sense: the issue still has not been settled. As to the "lack of information" one has to stand in awe not at the lack of information, but at the virtual overload of information which has no central conclusion. One, however, must make the attempt to sort out some common principles on which to proceed.

That chapters 30 and 31 appear to stand out from the context surrounding them appears certain. The inclusion noted by Lundbom between 30:5-6 and 31:22 may stand as a preliminary point of departure. The probability then of the greatly poetic section 30:5-31:22 being able to be evaluated as a unit separate from the rest of the collection is justifiable.

Within the examinations of the poetic "section" very little effort has been spent determining the effect the hypothetical *Vorlage* to the Septuagint might offer in evaluating the structure of the text. Also, an evaluation

of the possible differences in *Gattungen* between this *Vorlage* and the Massoretic Text have not been previously demonstrated. And finally, an evaluation of this material through the method of "*Gattungen* dating" has not been presented.

It is the intent of the following examination to provide these added references to the study of this text. It is hoped that such an evaluation of the matter does not only add to the information on this "section" of poetic, prophetic salvation/deliverance/hope material. We hope, rather, that it will provide clarity as to the authorship of the units, the origins and intention of the compiler, the historical situation and the specific identity of those to whom this collection was addressed.

### III. Textual Analysis.

#### A. Excursis regarding the *Gattungen* Present within the *Vorlage* of the LXX 37:5-38:22 and the MT 30:5-31:22

It has been suggested by E. Tov<sup>165</sup>, P.-M. Bogaert and others<sup>166</sup> that the LXX may be regarded not

165. Emanuel Tov, "L'incidence de la critique textuelle sur la critique littéraire dans le livre de Jérémie", *RB* 79 (1972), 189-199; "Exegetical Notes on the Hebrew Vorlage of the LXX of Jeremiah 27 (34)", *ZAW* 9 (1979), 73-93; "Some Aspects of the Textual and Literary History of the Book of Jeremiah", 145-167, *Le Livre De Jérémie*, ed. P.-M. Bogaert, BETL 54, Leuven University Press, Leuven, 1981. See also William McKane, *Jeremiah, I-III*, and his related discussion of the idea of a "rolling corpus" within Jeremiah; F.M. Cross, "The Evolution of a Theory of Local Texts," in *Gumran and the History of the Biblical Text*, ed. F.M. Cross and S. Talmon, Harvard University, Cambridge, 1975, 306-320.

166. P.-M. Bogaert, "De Baruch à Jérémie, les deux rédactions conservées du livre de Jérémie", 168-173, and

as a different textual recension of the book of Jeremiah, but rather the form of an earlier Hebrew edition of the book. Such a position regards the MT as a later edition of the prophetic materials, reflecting expansion by the means of added glosses and reworking of an earlier Hebrew text. This understanding of the LXX as "edition I" of Jeremiah also suggests that the Hebrew *Vorlage* of the LXX has therefore undergone an editorial process (producing the MT) which has sought to bring exactness and clarity to the text.<sup>167</sup>

Whether this process may also have brought about a change in the poetic presentation of 30:5-31:22 remains to be seen. The LXX text of 37:5-38:22 is shorter than the MT by approximately 7 per cent. This average corresponds to the overall balance between the LXX and the MT in the rest of Jeremiah. However, chapter 30 contains a majority of this textual discrepancy, with the reduction factor of the LXX standing at 24 percent. If we eliminate vv.8-9 from our consideration for the reason that it is a later prose insertion from a post-deuteronomic hand<sup>168</sup> the reduction factor becomes higher, 27 percent. Most of this text

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"Les mécanismes rédactionnels en Jér 10, 1-16 (LXX et TM) et la signification des suppléments", 222-238, both within *Le Livre de Jérémie*, ed. P.-M. Bogaert, BETL 54, Leuven University Press, Leuven, 1981.

167. The proto-MT and the Hebrew text behind the LXX are regarded to have emerged as separate textual families at the earliest by the fifth century B.C. (so Cross, *ibid.*, 308-309) and no later than 450-350 B.C. (so J. Gerald Janzen, *Studies in the Text of Jeremiah*, Harvard University Press, Cambridge, 1973, 132).

168. Thiel, Holladay, Carroll, Westermann  
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reduction occurs through the absence of 30(37):10-11, 15, 22 from the LXX, as well as smaller inconsistencies throughout the poetic collection. The only textual expansion of the LXX over against the MT within chapter 30 appears in 30(37):6, which is clearly the product of a inner-Greek corruption of the text.<sup>169</sup> The poetic materials of chapter 30 have undergone a more noticeably turbulent transmission than chapter 31, which is textually closer to MT.

The questions we need to ask are these: Does the LXX offer a different presentation of form units? Or, does LXX offer a distinct presentation of the existing form units, perhaps indicating a different setting than MT? This is important to ascertain, since, as a proposed earlier edition of the material, it may be regarded as reaching farther back to the prophetic proclamation period. Since the MT may be regarded as expansionistic, especially within chapter 30, the question of what (if any) form changes may have occurred through this expansionistic process may be helpful in not only understanding the theological importance of this collection to the post-exilic religious community, but also give us clearer insight into the chronological period of the poetic materials through the "Gattungen dating" methodology.

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169. See Janzen, *Ibid.*, 29; See also J. Ziegler, *Beiträge zur Ieremias-Septuaginta*, Vandenhoeck und Ruprecht, Göttingen, 1958, 97.

1. General Outline of *Gattungen* within LXX 37:5-38:22

The LXX edition of the collection begins with a prophecy of disaster unit encompassing vv.5-7, 12-14.<sup>170</sup> After the preliminary messenger formula, verse 5 provides a description of the situation. Presented in the 2nd person plural, this makes reference to the listeners' personal experience concerning the surrounding terror and disaster. Verse 6a follows with an appeal for the people to "ask and observe", utilizing a rhetorical question intended to lure the listeners into considering the message. Verse 6b then provides an accusation that plays upon the previous absurdity regarding the possibilities of men in the process of childbirth, stating that this is precisely the present plight of the people. Verse 7a defines the reason for this: it is the day of Yahweh. This serves as an expansion of the prediction of disaster, indicating that Jacob will be afflicted with a time of distress. Verses 5-7a correspond to the *Gattung* "Reaction to Bad News", which appears within the Ugaritic literature<sup>171</sup> as well as in Jeremiah 6:22-23, 49:23, 50:43. Verse 7b ends with an ambiguous statement, reflecting on the "bad news" of vv.5-7a which emphasizes the uncertainty of the situation: it is difficult to tell from the construction of the text whether

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170. Eliminating 30(37):8-9 from consideration as an obvious later prosaic expansion to the text.

171. See Ugaritic Manual, 'nt III 29-32, as translated by H.L. Ginsberg, *ANET*<sup>2</sup>, Princeton, 1955, 136-137. D.R. Hillers describes this form in "A Convention in Hebrew Literature: The Reaction to Bad News," *ZAW* 77 (1965), 86-90.



or not Jacob will be delivered from this time of disaster. The context of this line, however, grants clarity to its interpretation. Standing as v.7b does directly following 5-7a and preceding vv.12-14 the tone is not one of hope but of irony. Verse 7b in the LXX should not then be read as a statement of promise but as a question of whether or not Yahweh will intervene on behalf of Jacob. Verse 7b should be read negatively, from this (vv.5-7a) "Jacob" shall not be delivered. Verses 12-14 continue the theme of vv.5-7 and provide a motive clause for the prior prophecy of disaster. Yahweh is personally behind the events which have afflicted and wounded the people. The rationale for Yahweh's punitive intervention is stated in v.14b: the people's iniquity has caused Yahweh to act in a corrective (παιδείαν) action.

It would be expected after a prophecy of disaster to see a unit prefaced with "therefore", introducing an announcement of judgment. Verse 16 begins with a therefore, but instead of announcing judgment for Israel provides an announcement of salvation. This announcement of salvation is the beginning of a larger announcement of salvation unit which encompasses vv.16-21. In verse 16 Yahweh's saving act is described with a promise to the people that those who have afflicted them, i.e. their enemies, will be dealt with. Verse 17 continues this promise of divine intervention, which also includes in v.17b an explanation of why Yahweh will choose to act: the nations boast that Yahweh's people are "outcasts", "our prey" for whom nobody cares. The proclamation which follows in verses 18-21 cry out against

such a boast. Verse 18a, after the messenger formula, provides another promise of divine intervention: "I myself will bring back the outcast of Jacob, and I will restore his fortunes". Verses 18b-21a continue with a description of what results Yahweh's future activity will accomplish: a rebuilt city and temple; the administration of justice; singing and merriment; punishment for all enemies; and an indigenous ruler from the people who is able to approach Yahweh. Yahweh will gather "them" and "they" will approach me apparently refers to the people. All who come giving their hearts to Yahweh may return.

Verses 23-24 are an example of a prophecy of disaster. In that this unit probably echoes the previous prophecy of disaster unit, it can be considered to continue the themes of vv.5-7, 12-14. Verse 23 is a prediction of judgment/disaster, proclaiming the advent of the wrath of Yahweh upon the heads of the wicked. Verse 24 provides a justifying characterization or motive clause for Yahweh's action: the execution of the "purpose of his heart". A cryptic sentence concludes the verse, assuring the hearer that the intention of Yahweh (the destruction of the "wicked") will be understandable in the future, when the people's fortunes have been restored.

Chapter 38 begins with an editorial title, which emphasizes the theme of the verses which follow by utilizing the *Bundesformula*. At a future time, Yahweh "will again be the God of all the tribes of Israel, and they shall be my people". The verse stands as an editorial amplifier for the

use of "Northern" imagery in 38:2-22. This message is not for just the Northern sector nor just Judah: this message is inclusive for all the tribes of Israel.

Verses 2-6 are an announcement of salvation. After the introductory messenger formula, verse 2a presents a divine speech of Yahweh over finding Israel in the wilderness. Verse 2b abruptly changes to a divine command of intervention that Israel will not be destroyed. Verse 3a continues the divine speech prefacing the divine address of 3b-6. Verse 3b provides the result of the divine speech, showing Yahweh declaring his "everlasting" love for Israel, and his drawing of Israel towards himself with compassion. Verses 4-6 are an announcement of future salvific action. Verses 4-5 provide three sentences beginning with "again", which announce three different events: the action of Yahweh to rebuild Israel; the return of Virgin Israel to a time of singing and merriment; and the replanting of vineyards on the mountains of Ephraim. Verse 6 proclaims that there will come a time when people will make testimony (ἀπολογουμένων) on the mountains of Ephraim, saying, "Arise and go up to Zion, to the Lord your God". This stands as at least a reminder of pilgrimage to Jerusalem, if not a precursor heralding the action of vv.7-9 and 10-14.

Verses 7-9 and 10-14 both are examples of proclamations of salvation. In verse 7, after the introductory messenger formula, the people are summoned (through imperatives) to proclaim that salvation has come to

the remnant of Israel, utilizing the cultic *Gattung* "Summons to Rejoice". Verse 8 indicates the intervention of Yahweh in gathering the people from the extremities of the earth. The specific time of return, when a multitude will return, is given: the festival of Phasek (Passover). Verse 9 provides an allusion to the suffering and lamentation of the people, but again asserts the promise of Yahweh, which will bring back the people. The conclusion of verse 9 states the rationale for Yahweh's action--parental love. Verse 10 provides an introduction for a second proclamation of salvation with a declaration of Yahweh's turning toward Israel. The one who was responsible for scattering Israel will now gather and guard them like a shepherd. In verses 11-12, because Yahweh has redeemed Jacob, his purpose for Jacob becomes clear: they will come and worship him on Mount Zion. The results of the goodness of Yahweh, which provides the good things of the earth, will supply the people with all they need for life. Verse 13 notes that great rejoicing will occur, and the peoples mourning will be turned into joy. Even the priests (with the inclusion of the "Sons of Levi") will be filled with abundance, and everyone will be satisfied (verse 14).

Verses 15-20 provide a variation of the proclamation of salvation *Gattung*. After the opening messenger formula, verse 15 presents the matriarch Rachel in a state of bitter lamentation. Rachel personifies the emotions and grief of the tormented community of Israel. She weeps for her children, who "are no more". Verses 16-17 provide the

divine answer to these lamentations: they are to cease. Yahweh has heard Rachel's cry. There will be a reward for Rachel's intercession. Yahweh will intervene, Israel will return to the land. Verses 18-19 are the "repentance prayer" of Ephraim. In essence, they are the prophetic summation of the lesson which must be learned by Yahweh's people from the experience of the exile. In this understanding of the text, they are a prophetic formula for Yahweh's intervention to occur on behalf of the people. They provide a speech which attempts to describe Yahweh's salvific intention for the people out of the catastrophe of exile. Verse 20 provides the divine promise for those who are willing to confess: Yahweh will accept the repentant. They will be remembered, and mercy will be shown to them.

Verses 21-22, which conclude the poetic collection, are an example of a summons to return. Verse 21 extends a challenge to the people in exile, calling them to return to Zion. Zion is to set up "roadmarkers" for the exiles to use upon returning. Verse 22a provides a cry of either divine lament or frustration which also serves as a call for the exiles to return home. Verse 22b, utilizing a motive clause, offers a reason for this return: the terror from the time of disaster has gone, and in its place safety has returned to the land. The people of Yahweh have no reason to stay away any longer. They are called to return.

2. General Outline of Gattungen within MT 30:5-31:22  
(Differences with LXX are stated in underlined typeface).

The MT text of the collection begins with a prophecy of disaster unit which is comprised of vv.5-7. After the introductory messenger formula, verse 5 provides a description of the situation. Presented in the first person plural, the speaker personally identifies with the experience of the listeners with regard to the situation of terror and disaster. Verse 6 follows along the same form as the LXX, containing an appeal for attention and an accusation, conveying "bad news". Verse 7 stands as a woe oracle in MT concerning the day of Yahweh. This serves as a climax and conclusion for the prophecy of disaster, indicating that Jacob will endure a time of distress, but will eventually be delivered, verse 7b, יְהוָה יִפְדֶּה.

An oracle of salvation, verses 10-11, follows the prophecy of disaster. The use of יְהוָה at the conclusion of verse 7 appears to have triggered the insertion of this unit, with its prominent usage of יְהוָה in v.10b and v.11a. Also, the presence of a "woe oracle" assists the movement from disaster to salvation. Verse 10a begins with the formula "fear not", introducing a promise of divine intervention, v.10b, followed by a description of the results of Yahweh's action. Verse 11a provides a second promise of divine intervention, with v.11b offering a second description of the results of Yahweh's action. This second description also serves to introduce an explanation of why Yahweh has chosen to act: this explanation continues



through the end of verse 11. The previous actions of Israel deserve strict disciplinary action on the part of Yahweh. Yet verse 11c also provides a divine promise: even in the process of chastisement, Yahweh will not make a complete end of Israel. Yahweh's reason for action is so that Israel may continue to exist. This may well be a reiteration of the concluding statement of verse 7.

Verses 12-15 stand within the context as an oracle of judgment. This unit's position after the preceding oracle of salvation offers a great thematic contrast. Beginning with a preliminary messenger formula verses 12-14a provide a large statement defining the deplorable situation of this people who have received incurable fractures and mortal wounds. Verse 14b offers the identity of the attacker: It is Yahweh, offering as the motive clause for his actions the people's iniquities. Verse 15 provides a powerful announcement of divine judgment upon a people who still lament over their brokenness. Yahweh's actions are justified because of the people's great guilt and numerous sins.

As with the LXX, verse 16 abruptly supplies an announcement of salvation unit, verses 16-17 (without a motive clause as in LXX), which is followed by a second announcement of salvation, verses 18-22. These two units generally follow the LXX pattern (though a rebuilt citadel will be built instead of LXX "temple") until the end of verse 21, where the MT does not render a divine promise. Instead, v.21b appears to continue the thought of v.21a,

which is discussing the indigenous leader who will rule over the people. Verse 21c makes note of the qualification that this ruler will have pledged his heart to Yahweh. Verse 22 provides a divine promise to end the second announcement of salvation, utilizing the Bundesformula. The ultimate result of Yahweh's actions will be the maintenance of the covenant relationship between the people and Yahweh.

Both 30:23-24 and 31:1 are equivalent to the LXX example.

31:2-6 provides a pattern of an announcement of salvation which differs in its opening presentation from the LXX. After the initial messenger formula, verses 2-3a provide a description of the situation of the people through a divine soliloquy, followed by divine declaration of Yahweh's love for Israel. Verses 4-6 provide a statement of the results of Yahweh's action for Israel, following the same pattern of presentation as within the LXX.

The units included within 31:7-9, 10-14, 15-20, even though containing various textual discrepancies between the LXX and MT accounts, provide no shift in major *Gattungen* categories. The major disagreements are in MT: v.7b quoting the people's lament rather than LXX quotation of the people's faith; v.8bb having no note of the festival of Phasek (Passover) within the promise of divine intervention; and v.14a elimination of the son's of Levi amidst the priest's celebration of the fatty delicacies.

31:21-22 concludes the collection with a summons to return. This repeats the LXX with two significant changes. The first is in who will set up the roadmarkers marking the way of return: in LXX it is Zion; in MT it is those who are exiled and will eventually return. The second is in the providing of a motive for the return of the people. Whereas in the LXX v22b notes that the land has been made safe again for habitation, MT provides a cryptic comment: "For Yahweh has created a new thing in the land, a woman envelops a man". Such a comment does not appear to the present writer as a motive for return. It may define some other action,<sup>172</sup> or be a concluding characterization which would have been understood by the readers of the MT edition. We consider this comment to be some kind of concluding characterization not only for the unit, but perhaps the entire collection.

#### Preliminary Observations

Through the representation of form types, the LXX and MT texts of the poetic collection 30(37):5-31(38):22 are seen to reflect corresponding foundations for the presentation of their salvation/deliverance/hope material. Frequently the Hebrew *Vorlage* of the LXX is located within the existing MT. Yet the differences in the two points to a plausible expansion process on the part of MT. How this may be explained remains to be seen. With obvious

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<sup>172</sup>. See my discussion of this phrase below in the textual commentary by units.

changes such as the MT insertion of the oracle of salvation (30:10-11) and the adding of a *Bundesformular* appendix to an announcement of salvation (30:22) the possibility may be suggested that the compilers of the MT edition are attempting to address the concerns of a later, more established religious community. The compilers of the MT edition have taken the existing *traditum*, evidenced within the LXX, adding new *traditio* which updates the message from a later community. Yet even these assertions must be considered premature before the remainder of our research has been reported.

What appears to be evident is the existence of two different traditions behind the present LXX and MT, which is manifested not only through the linguistic evidence of individual words and phrases, but also in the changes with the *Gattungen* reflected in both (especially in MT chapter 30). We must take note of this as we examine the individual units of the text in the following section.

From the perspective of our "*Gattungen* dating" methodology (which we will note in more detail in section IV below), the salvation/deliverance/hope passages within both LXX and MT reflect at least an exilic, if not post-exilic dating for their foundational inception. This is certainly after the activity of Jeremiah of Anathoth, though within the memory (during the exilic period) or the theological consciousness (during the post-exilic period) of those families exiled because of the 587 destruction of Jerusalem. Authorship of the collection in its present textual

configuration, noting the *Gattungen* utilized, could not be from the historical Jeremiah.

## B. Exegesis of 30(37):5-31(38):22 by Units.

### 1. Procedures--Methodology.

This division of our study will present a limited examination of the various individual units which comprise the poetic corpus of 30(37):5-31(38):22. Within the following assessment of the poetic consolation collection we will look for clues from the text to answer the question, "How did this poetic collection come to be associated with the Jeremianic corpus?" We will be specifically interested in the utilization of the *Gattungen* within LXX and MT. An analysis of the vocabulary used in the text for documentation of both Jeremianic and other classical prophetic echoes and historical motif indicators will give perception as to the *Sitz im Leben* of this collection.

An identical pattern will occur throughout the investigation of the individual units. First, there will be a printing of the unit as evidenced within MT and LXX. Secondly, the *Gattungen* utilized by the text will be presented, indicating (by underlining the characteristic) any significant differences present between MT and LXX. A limited exegetical evaluation of the unit will then follow, primarily taking into consideration the following: (1) previous scholars' positions regarding the demarcation and authorship of the textual unit; (2) the witness of the various versions of the MT; (3) a notation of any

vocabulary, phrases or motifs which give data regarding possible groups for authorship or point to the concerns of the exilic and/or post-exilic periods. An English translation of the entire poetic collection will follow below in section B.3.

## 2. Exegetical Analysis of Texts.

Jeremiah 30(37):5-7.

<sup>5</sup> כִּי־כֹה אָמַר יְהוָה<sup>a</sup>

קול חֲרָדָה שָׁמַעְנוּ<sup>b</sup> פָּחַד וְאֵין שְׁלוֹם:

<sup>6</sup> שָׁאֵלוּ־נָא וּרְאוּ אִם־יִלְד זָכָר

אֲמַדוּעַ רְאִיתִי כָל־נָבִיר יָדָיו עַל־חֲלָצִי<sup>b</sup> כִּי־לָדָה<sup>b</sup>

וְנִהַפְּכוּ כָל־פָּנִים לִירְקוֹן: <sup>7</sup> הוּי<sup>a</sup>

כִּי נָדוּל הַיּוֹם הַהוּא מֵאֵין כְּמָהוּ

וְעַתָּה־צָרָה הִיא לְיַעֲקֹב וּמִמָּוָה יוֹשֵׁעַ:

metre: v.5, 3+2; vv.6-7, 2+2, 3+2, 2+2, 3+2, 3+2

Primary Gender Referent: Masculine

<sup>5</sup> Οὕτως εἶπεν κύριος Φωνὴν φόβου ἀκούσεσθε· φόβος, καὶ οὐκ 5  
ἔστιν εἰρήνη. <sup>6</sup> Ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν, καὶ περὶ φόβου, 6  
ἐν ᾧ καθέξουσιν ὀσφὺν καὶ σωτηρίαν· διότι ἑώρακα πάντα ἄνθρω-  
πον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ἐστράφησαν πρὸς-  
ωπα, εἰς ἵκτερον <sup>7</sup> ἐγενήθη. ὅτι μεγάλη ἡ ἡμέρα ἐκείνη καὶ οὐκ 7  
ἔστιν τοιαύτη, καὶ χρόνος στενός ἐστιν τῷ Ιακωβ, καὶ ἀπὸ τούτου  
σωθήσεται.



<u>Form Conveyed Through LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Prophecy of Disaster	5-7	Prophecy of Disaster
Messenger Formula	5a	Messenger Formula
Reaction to "Bad News"	5b-7a	Reaction to "Bad News"
Description of Situation	5b	Description of Situation
Appeal for Attentiveness	6a	Appeal for Attentiveness
Accusation	6b	Accusation
Prediction of Disaster--	7	<u>"Woe" Oracle--</u>
The Day of Yahweh		The Day of Yahweh

(1) 30(37):5-7 has been delineated as a unit by all major commentators. It stands as a heading to the poetic collection which follows. It is a prophecy of disaster, using a form earlier evidenced within Ugaritic literature and elsewhere in Jeremiah (6:22-23; 49:23; 50:43) describing dismay at the approach of bad news. The unit begins with an initial messenger formula which, though reflected within each of the versions, is considered as a gloss to the unit by Volz, Rudolph, Weiser, Bright, BHK and BHS.<sup>173</sup> There is no compelling reason to exclude the formula except that the verse directly preceding this unit (30:4) contains an additional introductory formula<sup>174</sup>, and that 30(37):1-4 presents an introduction to chapters 30-31(37-38) in their entirety. If the material from 30(37):5-31(38):22 does represent a poetic section separate from its surrounding context, a messenger formula would make a fitting introductory statement for the initial unit of the collection. The presence of  $\text{ב}$  in the poetry seems to presuppose something other than the prose of vv.1-4.  $\text{ב}$

173. Volz, *op.cit.*, 277; Rudolph, *op.cit.*, 160; Weiser, *op.cit.*, 268; Bright, *op.cit.*, 269.

174. See Mowinckel, *Zur Komposition Des Buches Jeremia*, *ad.loc.*

may be an indicator of the poetic collection's presupposition of earlier Jeremianic materials, notably chapters 2-6 specific references to attacks on the land and the loss of battles with the enemy.

(2) Verse 5b:  $\text{וְיִשְׁמְעוּן הַשָּׁמַיִם וְהָאָרֶץ}$ . Rather than reading the 1st plural perfect of  $\text{שָׁמַע}$ -- $\text{וְיִשְׁמְעוּ}$ , present in MT and followed by the Vulgate (V), Targum (T) and Aquila (Aq.), LXX translates the 2nd plural, future middle of  $\acute{\alpha}\kappa\omicron\upsilon\omega$ ,  $\acute{\alpha}\kappa\omicron\upsilon\sigma\sigma\epsilon\sigma\theta\epsilon$ , which reflects either  $\text{וְיִשְׁמְעוּ}$ <sup>175</sup> or  $\text{וְיִשְׁמְעוּ}$ <sup>176</sup>. The next phrase with which this reference would be in parallel, verse 6a, utilizes an imperative clause in the 2nd plural masculine. This phrase (v.6a) is clearly rendered by the versions, so the 2nd plural reference by the LXX in v.5b may reflect a different *Vorlage* than MT. Such a change in person would also require a change in the consonantal text. Volz, Rudolph and Weiser propose to keep the verb in the 1st person, but emend the text to read the 1st singular perfect,  $\text{וְיִשְׁמַע}$ , thus agreeing with the verb form in v.6ba, making both phrases observational comments of the speaker.<sup>177</sup> Bright, Lohfink, Holladay<sup>178</sup> and RSV render the MT "we hear" (or "we have heard"). V.5b may well be remembering

175. This would understand this use of the Greek future middle as a deponent, being middle in form, but active in meaning.

176. This is suggested by both L. H. Brockington, *The Hebrew Text of the Old Testament*, Oxford and Cambridge University Press, c.1973, 209; and G. Workman, *op.cit.*, 342. I consider this the LXX *Vorlage*.

177. Volz, *op.cit.*, 285, where he also cites the influence of Jeremiah 6:24 in the presentation of MT within this phrase; Rudolph and Weiser, *ad.loc.*

178. Bright, Lohfink and Holladay, *ad.loc.*

quotes of the people (A voice of panic... "Terror" and "No peace")<sup>179</sup>, a pattern which commonly occurs within the prophecy of disaster *Gattung* (cf. Amos 8:14; 9:10; Hosea 2:5b, 7b, 12b; Zeph. 1:12; Jer. 2:20, 35; 4:13, 16, 31). The intent of the line is to state or define the situation of the people, who are experiencing trembling, terror and the opposite of  $\Pi 17W$ . The words communicating the desperation of the scene are very vivid, utilizing alliteration,<sup>180</sup> verbalizing a situation fraught with disaster and chaos. The circumstance which this verse describes clearly relates to the announcement of the day of Yahweh in v. 7. If v. 5b is "quotation" material, then v. 7a provides a synonymous parallel. The use of the plural, which either identifies the speaker with the experience of the people (MT 1st plural) or causes the people to reflect upon the disaster which surrounds them (LXX 2nd plural) appears more in keeping with the intent of the line, especially with the plural which parallels this phrase in v. 6ab. Of these two options, I suggest the reading of the LXX, because of the parallel in the following line of v. 6a. The accusatory "you" is also common within Jeremiah's judgment preaching within chapters 2-5. Such a reading also tends to emphasize the accusative nature of the reference, stressing a tension between the "you" of the listeners and the "I" of the speaker. The speaker in such a case would be Yahweh.

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179. See Holladay, 171.

180. The gutturals used within the line,  $\Pi$  and  $\varphi$ , give a sound of panting or heavy breathing.

Verse 6b: כָּל־גִּבּוֹר יָדוֹן עַל־לִצְיָן  
 כִּי־וָלָדָה. V provides a literal translation<sup>181</sup> of the MT, and T also closely follows MT<sup>182</sup>. LXX contains an inner-Greek corruption of the text, providing an awkward double reading which is not reflected in either Aq. or Symmachus (Sym.), which follow MT<sup>183</sup>. It is noteworthy that none of the three Greek versions reflect MT כִּי־וָלָדָה. Cornill, Peake, Volz, Rudolph, Weiser, Bright, Janzen and Carroll follow the LXX<sup>184</sup>, considering כִּי־וָלָדָה to be a gloss. Yet, כִּי־וָלָדָה here appears explanatory, defining the difference between "girding up the loins" for work or battle over against giving birth. The accusative adverb וָלָדָה is employed in a manner which introduces the second question of the verse. רָאִיתִי presents the question from the observational perspective of the speaker: "If men do not give birth, why do I see?...". The rhetorical question of v. 6a sets up the second question in v. 6b, allowing the speaker to present an indictment<sup>185</sup> which cynically makes accusation against the men within the community. The speaker observes the reaction of all the men כָּל־גִּבּוֹר who

181. ... "*quare ergo vidi omnis viri manum super lumbum suum quasi parientis*".

182. ... "כִּי־וָלָדָה עַל־לִצְיָן כָּל־גִּבּוֹר יָדוֹן חֲזוֹתִי".

183. Aq. ... "διὰ τί εἶδον πάντων δυνατόν"; Sym., ... "διὰ τί εἶδον παντός ἀνδρός χειρὰς ἐπὶ τῶν λαγόνων αὐτοῦ;"

184. Cornill, *op. cit.*, 324-325; Peake, *op. cit.*, 73; Volz, Rudolph, and Weiser, *ad. loc.*; Bright, *op. cit.*, 269; Janzen, *op. cit.*, 49; Carroll, Jeremiah, 574.

185. See Walter A. Brueggemann, "Jeremiah's use of Rhetorical Questions", JBL 92 (1973), 358-374, especially 366-368. Brueggemann considers the use of a double question to be characteristic of Jeremiah's poetic style.

are acting as if they were seized with the pains of childbirth. This simile of distress points towards a transformation of the  $\gamma\lambda\lambda$  from being strong and mighty<sup>186</sup> to being vulnerable women in the throes of labor because of the situation previously stated in v.5b. Other references to the pains of childbirth in Jeremiah (4:31; 6:24; 13:21b; 22:23; 49:24; 50:43) are used as metaphors of great distress. Useless as protectors, the men are stooped over with their hands on their back and hips. The phrase is unique in that it is the one place where the MT describes childbirth in this manner, reversing the normal understanding of a male's loins<sup>187</sup>. Isaiah 21:2f speaks figuratively of men's loins being filled with anguish, "like the pangs of a woman in labour". Within the context of Holy War, fear, dread and anguish are the emotions which are placed into the enemy (cf. Deut. 2:25; 11:25)<sup>188</sup>; here, instead, the "mighty men" are the recipients of Yahweh's Holy War. They are cursed, reacting like women.<sup>189</sup> This thematically correlates to the "day of Yahweh" described in v.7b.

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186.  $\gamma\lambda\lambda$  is a generic term for men which defines him as "strong, distinguished from women, children, and non combatants whom he is to defend", BDB, 150. This noun appears to be from a similar literary associative field as the verb  $\gamma\lambda\lambda$ , "to be strong, mighty".

187. See BDB, 323.

188. See Gerhard von Rad, *Studies in Deuteronomy*, SBT 9, Allenson, Naperville, Ill., 1953, 47-48.

189. See D. Hillers, *Treaty Curses and the Old Testament Prophets*, BibOr 16, Pontifical Biblical Institute, Rome, 1964, 66-68 regarding the effect of this curse within the ANE literature.

Verse 7a: וַיֵּן.<sup>190</sup> There is a disparity between the LXX and the MT regarding the transition between the end of verse 6 and the beginning of verse 7. Rahlfs' edition of the LXX includes ἐγενήθη, "becomes", as the concluding word of the previous sentence (v.6c), though this is indicated as the first word of verse 7. Ziegler's edition of the LXX proposes a change in the placement of the verse marker, causing ἐγενήθη to conclude the sentence and the verse. How did the LXX come to include ἐγενήθη within its translation? Two possibilities have been suggested. First, there may have been a misreading of וַיֵּן, "alas", as וַיֵּן, "becomes", on the part of the LXX translator. This would mean that the LXX translator understood this word to be part of the preceding phrase, and included it in the rendering of that text. This metathesis of י and ו is easily understood. A second proposal, offered by Volz, Rudolph and Weiser<sup>191</sup>, would consider the LXX rendering of וַיֵּן as reflecting the original text, with the MT reflecting a later corruption. Brockington extends this position by proposing an emendation of the text, agreeing with Ziegler's LXX rendition.<sup>192</sup> Other prophetic citations regarding "the day of Yahweh" in the MT either include "alas" references<sup>193</sup> or offer the proclamation without using

190. R. Clifford, "The use of Hoi in the Prophets," CBQ 28 (1966), 458-464.

191. Volz, Rudolph and Weiser, *ad.loc.*

192. See Brockington, *ad.loc.*, where he suggests וַיֵּן : וַיֵּן of MT be changed to וַיֵּן : וַיֵּן, following the LXX.

193. For example, Amos 5:16, 18; Joel 1:15.



"alas"<sup>194</sup>, conveying no clear, dominant pattern. V clearly follows the MT, beginning verse 7 with the interjection *vae*, while T offers secondary witnesses which both include the "alas" and exclude it<sup>195</sup>, though Sperber's edition excludes the "alas" reference. Peshitta (P) follows MT. If the second option of Volz, Rudolph, Weiser, Ziegler and Brockington is correct, one has to determine the reason for MT. It may be simply a deficiency in the transmission of the text, a copyist's error. There also may be a motive on the part of the compilers in the arranging of the forms in this edition of the tradition. A "woe oracle",<sup>196</sup> as we now find within the Hebrew text, could be understood to set up the context of the next poetic unit which follows in the MT, the oracle of salvation in vv.10-11. As this unit is not recorded in the LXX, it is not beyond possibility that such an editorial action occurred. This may offer another reason for the presence of vv.10-11 in MT but not in LXX. We suggest following Brockington/LXX.

Verse 7cb: *ym' niddl*. An enigmatic phrase, directly translated "and out of this he will be saved". After the utterly devastating, negative proclamation of the preceding material one has to pause before interpreting this phrase: is it a statement of future, promised hope (since with the imperfect we have an unfinished action), or a

194. For example, Isaiah 2:12; Zephaniah 1:14-15.

195. See critical notes for this verse in Alexander Sperber's edition of *The Bible in Aramaic, Targum Jonathan*, Volume III, E. J. Brill, Leiden, 1962, 203.

196. D. Barthélemy, *Critique textuelle de l'Ancien Testament* II, OBO 50/2, Editions Universitaires, Vandenhoeck & Ruprecht, Göttingen, 1986, 681.

cynical, ironic,<sup>197</sup> sarcastic query to the listeners? We have stated that vv.5-7 are a prophecy of disaster, with the context of terror and panic (v.5) and Holy War which reverses the situation of the men (v.6), producing lamentation (v.7). The context of the unit would logically climax with disaster: one would also expect this last colon, placed in parallel with the third colon of the verse, to emphasize disaster, not hope. Yet the versions are "hopeful".<sup>198</sup> The phrase may have "triggered" the insertion of the following hope pieces (vv.8-9, 10-11<sup>199</sup>), showing the understanding of the compilers of the Hebrew text represented by MT. Bright, Holladay and Lundbom each question whether or not this phrase might have been originally understood "and will he be saved from it?"<sup>200</sup>. If we were to consider 30:7cb as a question, what kind of answer would be expected? If the two following units, vv.8-9 and 10-11, have been inserted by compiler or editor, then vv.12-15 (37:12-14) would be the answer. If this is the case, the point of v.7cb is negative, not positive. With Bright, Holladay and Lundbom I translate this phrase as a question, "From this will he be delivered?"

197. W.G.E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, JSOTS 26, JSOT Press, Sheffield, 1984, 307, illustrates irony in Hebrew Scripture with this line.

198. V renders a statement of hope, *et ex ipso salyabitur* : LXX renders καὶ ἀπὸ τούτου σωθήσεται . T follows the pattern of the MT, but instead of "he will be saved" renders וְסִנִּיחַ יִתְפָּרֵק "but he shall be redeemed", offering a positive interpretation.

199. This is especially noticeable with the continued thematic use of *yw* in verses 10 and 11.

200. Bright, *op.cit.*, 279; Holladay, *Jeremiah: Spokesman Out of Time*, 111f.; Lundbom, *op.cit.*, 33.

This rendering is logical, for as the first and third colons are thematically parallel, the second (phrased as a question) and fourth colons should be translated as parallel.

(3) "The day of Yahweh" motif (v.7b) certainly is a prophetic theme outside of the Jeremianic corpus (Amos 5:18-20; 8:9-14; Is. 13:9-16; Ezek. 7:19; Zeph. 1:14-18; Joel 1:15; 2:1-2), having been referred to in both the pre-exilic and post-exilic periods. Indubitably the great day "without any like it" would refer to the destruction of Jerusalem in 587. The "day of Yahweh" is the explanation for the cataclysm which has overcome the society at large and the "men" in particular. The remembrance of this event was unerasable and unforgettable in the minds of the Judean exiles in Babylon. This is remembering "bad news" so large that even soldiers become weak. That such a passage could be at the beginning of a consolation collection appears odd at first glance. Its placement, however, is intentional. This prophecy of disaster could be easily attributed to Jeremiah of Anathoth. The unit's memory of the past is unmistakably clear. This is the reason it begins the collection. The past is remembered with a small wrinkle of hope, v.7c "and from this he shall be saved". The ambiguity of the phrase gives a starting point for a salvation/deliverance/hope message for the exiles. Misunderstood as a positive word, this verse offers hope in the midst of "bad news", becoming a phrase which "triggers" vv.8-9, 10-11 in MT, as well as the salvation/

deliverance/hope material within Jeremiah 30(37):5-31(38):22.<sup>201</sup> The LXX ordering of the units, with vv.12-14 following after 5-7 (understanding vv.8-9 as being a later prosaic addition) would strengthen the argument for v.7c originally having a negative reading. I suggest that the phrase originally was offered as mocking irony. Its placement here, at the beginning of a large poetic collection, concerned with hope and compassion, shows that its original tone was either forgotten, or more plausibly, transformed. The passage speaks to the condition of the exilic, or returning post-exilic community, offering hope for divine intervention (for who can save other than Yahweh) in the midst of tragedy. This salvific intervention will be on behalf of Jacob. The reference "Jacob" is used as an inclusive reference to all the people of Yahweh in Jeremiah 2:4; 10:16, 25; 33:26; 46:27, 28; and 51:19. In Jeremiah 5:20 "Jacob" functions as a synonym to "Judah", standing in synonymous parallel. The references to "Jacob" made by Deutero-Isaiah also convey an inclusive meaning. In this context I would propose an understanding of "Jacob" which is inclusive of all the people of Yahweh. The speaker is talking inclusively to all the people of Israel.

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201. Holladay alludes to this in "Style, Irony and Authenticity in Jeremiah", JBL 81 (1962), 54, by noting: "If irony was the original tone of the oracle, it was soon forgotten. The words become a pathetic straw of hope for a miserable people and, like a magnet, drew other words of hope to it: 8-9, 10-11, and the rest of the complex which makes up chs. 30-31".

Jeremiah 30(37):8-9

וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה צְבָאוֹת אֲשֶׁר עָלָיו מַעַל צִוְּאוֹתָיו  
וּמִסֵּרוֹתָיו אֲנִי וְלֹא יַעֲבֹדוּ בִּי עוֹד זָרִים: ⁹ וְעָבְדוּ אֶת יְהוָה  
אֱלֹהֵיהֶם וְאֶת דִּינָה מַלְכָם אֲשֶׁר אֲקִים לָהֶם: ⁸

Primary Gender Referral: Masculine

⁸ ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἶπεν κύριος, συντρίψω τὸν ζυγὸν 8  
ἀπὸ τοῦ τραχήλου αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω, καὶ  
οὐκ ἐργῶνται αὐτοὶ ἔτι ἀλλοτρίοις · ⁹ καὶ ἐργῶνται τῷ κυρίῳ θεῷ 9  
αὐτῶν, καὶ τὸν Δαυὶδ βασιλέα αὐτῶν ἀναστήσω αὐτοῖς.

<u>Form Conveyed Through LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Announcement of Salvation	8-9	Announcement of Salvation offered in prose, not poetry (note BHS)

(1) This short prose unit appears to be wedged between the poetic units which precede and follow in the collection. Hertzberg, Leslie, Weiser, Thompson and Unterman have asserted the Jeremianic authorship of this unit<sup>202</sup>, with the remaining commentators denying any connection between this unit and the prophet. Arguments favoring the Jeremianic origin of this unit include: 1., phrase "echoes" from Jeremiah 2:20 and 5:5<sup>203</sup> referring

202. Hertzberg, *op.cit.*, 596; Leslie, *op.cit.*, 96; Weiser, *op.cit.*, 272-275, 277; Thompson, *op.cit.*, 556-557; Unterman, *op.cit.*, 135-136. Hertzberg, Leslie, Weiser and Thompson prefer a date during the early period of Jeremiah's ministry; Unterman offers no determination on dating the unit.

203. Material considered by scholars as being authentic Jeremiah.

to the "breaking of the yoke" and "bonds of servitude"; 2., the influence and reusing familiar Hosea material (cf. Hos. 7:9 on verse 8, and Hos. 3:5 upon verse 9)<sup>204</sup>. Arguments against the authenticity of this unit include: 1., the intruding nature of the prose style in the midst of an extended poetic section<sup>205</sup>; 2., the dependence of this unit upon other passages of scripture (e.g., Isaiah 10:27; Hosea 3:5; Ezekiel 34:23); 3., the close similarity of terminology between verse 8 and the words of Hananiah in 28:11<sup>206</sup>; 4., the reference to the raising up of King David and the special relationship which is to exist between Yahweh and the Davidic dynasty is not characteristic of Jeremianic theology<sup>207</sup> (this appears to come from a time after the deposing of the Davidic dynasty; see Amos 9:11 for the imagery of "raising up the fallen booth of David"); 5., the inconsistency of referring to "David their King" if the major content of this collection is directed toward the exiles of the northern kingdom<sup>208</sup>; 6., verses 8-9 reversal of the previous imposition of servitude to

204. There is some question as to the authenticity of Hosea 3:5. Among others, see H.W. Wolff, *Hosea*, trans. Gray Stansell, Fortress Press, Philadelphia, 1974, 56-64; G.I. Emmerson, *Hosea: An Israelite Prophet in Judean Perspective*, JSOTSS 28, JSOT Press, Sheffield, 1984, 101-113.

205. Thompson, *ad.loc.*, provides a poetic form for this unit utilizing parallelism and metrical beat. Few scholars have followed his suggestion. See also Condamin, *op.cit.*, 216ff; Weiser, *op.cit.*, 260ff; Bozak, *op.cit.*, 40ff.

206. See Nicholson, *Jeremiah* 26-52, 53.

207. The other references to the Davidic dynasty within *Jeremiah*, 23:5-6; 33:14-16; 33:17-26 are not considered to be Jeremianic (with the only possible exception being 23:5-6) Among others, see Nicholson, *idem.*, 54.

208. See Rudolph, *op.cit.*, 161.



foreigners upon the people by Yahweh in chapters 27-28; and 7., the reference to the people in the third person within verses 8a and 9, whereas in verses 10-11 Yahweh speaks directly to Jacob<sup>209</sup>. Stylistically and theologically these verses stand out from the surrounding context, most probably being a later prose insertion to the collection.

(2) Verse 8a: וְהָיָה בַּיּוֹם הַהוּא נָאם יְהוָה צְבָאוֹת / ἐν τῇ ἡμέρᾳ ἐκείνῃ, εἶπεν κύριος. The reference "In that day" causes a question to arise: since this unit is positive in orientation, can this statement point back to the day described in verse 7b, which is indubitably awful? Verse 7cb certainly leaves open the possibility for a positive statement to follow: but the message of verses 8-9 regarding "בַּיּוֹם הַהוּא" appears to stand in contradiction with the previous unit. That judgment may also provide salvation is possible but not probable if the "day" referred to in verse 7b is describing the fall of Samaria in 721<sup>210</sup>, and/or Jerusalem in 587. Verses 8-9 in the MT are in the future tense (note וְהָיָה, "and it will be", which LXX does not witness, but present in V, *et erit in die illa*), linking up well with the prose introduction of 30:3, which proclaims that in "the days which are coming...I will restore the fortunes of my people Israel and Judah". This would assert that the "day" of verse 7b is previous to the day referred to in both 30:3, 8. The use of the similar word order in verses 7b and 8 appears

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209. *Ibid.*

210. Following the "*Tryptychon*" of Volz.

to be a *leitmotif* connecting the two units, though the flow between these units is awkward and forced. We will follow LXX. The reference to the title צבאות is evidenced by V and T, but not present within the LXX.<sup>211</sup> This exclusion of the title appears to follow no set pattern, and may indicate a later increased usage of the appellation with Yahweh's name which caused a series of glosses to occur in the MT which were not originally present in the *Vorlage* of LXX. This usage of the title "of hosts"<sup>212</sup> might add to the war-like conditions of the preceding context, adding clarity to the image of Yahweh's warlike actions of intervention in the unit. I consider it a gloss, following the LXX.

Verse 8b: צבאות יהוה יצאנו לך 17ע אשבר  
 συντριψω τὸν ζυγὸν ἀπὸ τοῦ τραχήλου  
 αὐτῶν καὶ τοὺς δεσμοὺς αὐτῶν διαρρήξω.  
 צבאות is read as "I will shatter" by LXX and V, understanding the coming action on the people's behalf by Yahweh to be passionate and intense. The reference to "his

211. The LXX renders only 14 of the 40 instances in the MT of Jeremiah where reference is made to "Yahweh of hosts": with παντοκράτωρ, 3:19; 5:14; 15:16; 23:16; 27(50):34; 28(51):5; 29(49):18; 32(25):27; 38(31):35; 39(32):14, 19; 40(33):11; 51(44):7; with σαβαώθ, 26(46):10. The LXX of Jeremiah renders παντοκράτωρ twice where there is no equivalent in MT, 28(51):57 and 37(30):3. See Hatch and Redpath, *op.cit.*, 1053-1054, 1256.

212. This title shares the same associative field with צבא, verb "to wage war, serve"; noun "army, war, warfare"; see BDB, pages 838-839. See B. Wambacq, *L'épithète divine Jahvé šēba'ôt. Etude philologique, historique et exégétique*, Desclee De Brouwer, Brugge, 1947; F.M. Cross, *Canaanite Myth and Hebrew Epic. Essays in the History of the Religion of Israel*, Harvard University Press, Cambridge, 1973, 68-71.

yoke<sup>213</sup> from off your neck" is identical to the wording of Isaiah 10:27, where the context for "his yoke" is Assyria. To whom does the context point here? Rudolph considers "his yoke" to refer back to "Jacob" in verse 7c<sup>214</sup>. But to consider "his yoke" as being equivalent to Jacob's provides little clarity to our text. The historical context of the Babylonian exile appears to fit best.<sup>215</sup> Yet the reference to "his" yoke (LXX reads simply "the yoke", which we follow in translation below) stands awkwardly in this phrase, and may indicate that verses 8-9 are a fragment belonging to another unit<sup>216</sup>. It may be an attempt to personalize (changing the reference from indirect third person discourse to direct second person discourse) the text, since the reference following "his yoke" is "your neck" in MT and T. Both LXX and V render "their neck". This pattern continues in the MT, "and your bonds", with LXX and V rendering "and their bonds". Duhm, Volz, Condamin, Rudolph, Bright, Thompson, RSV follow the LXX/V rendering<sup>217</sup>, presumably because of the apparent harmonization of MT with Isaiah 10:27. We also follow LXX.

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213. An expression denoting servitude or subjection. See THAT II, 190; A. Feldman, *The Parables and Similes of the Rabbis, Agricultural and Pastoral*, Cambridge University Press, Cambridge, 1924.

214. Rudolph, *ad.loc.*

215. Redak considers it to be either Gog and Magog or every nation which brought servitude to Israel in exile, Rosenberg, *op.cit.*, 238.

216. So, for example, Unterman, *ad.loc.*

217. Duhm, *Jeremia*, 239-240; Volz, *op.cit.*, 274; Condamin, *ad.loc.*; Rudolph, *ad.loc.*; Bright, *op.cit.*, 270; Thompson, *op.cit.*, 555.



(3) The reference regarding service to strangers has been understood by some scholars as indicating the presence or power of the foreign cultus which would have been present previous to Josiah's temple reform, thus associating this passage with an early period of Jeremiah's ministry<sup>220</sup>. Carroll notes, however, that in the tradition cycles depicted by 25:8-14; 27-29; 30-31, "'strangers' and 'servitude' belong to the experience of foreign domination<sup>221</sup>". The images in this unit more clearly follow an exilic (or later) historical perspective, and deal with issues of servitude: Carroll's insight on strangers appears consistent with the unit.

The tradition of the Davidic dynasty is slight within Jeremiah. Its presence in a unit which looks to the future implies a time when a Davidite king is not sitting on the throne, certainly post-587. Verse 9b echoes Hosea 3:5 and Amos 9:11a<sup>222</sup>; the dating of the former is debatable, but the latter is from the late exilic or early post-exilic period<sup>223</sup>. The hopes for a re-establishment of the Davidic dynasty would have been kindled during this period, first by the release of Jehoiachin from prison in 562 BC, and the later appointment of Zerubbabel (circa 525 BC). This could well be the emphasis if the comment about

220. So, for example, Weiser, *ad.loc.*, Böhmer, *op.cit.*, 60. This would correspond to the context of נָזִיר used in Jeremiah 2:25 and 3:13.

221. Carroll, Jeremiah, 576.

222. Hosea 3:5a reads: יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל וְבָקָשׁוּ אֶת־יְהוָה. Amos 9:11a reads: אֶת־יְהוָה אֱלֹהֵיהֶם וְאֶת־דָּוִד בְּנֵי דָוִד. Amos 9:11a reads: אֶת־יְהוָה אֱלֹהֵיהֶם וְאֶת־דָּוִד בְּנֵי דָוִד.

223. Regarding the dating of Amos 9:11a, see our discussion (above) in chapter 2.

David the King in v.9b implies a simultaneous political resurgence of nationalism. Service to Yahweh, over against foreigners, would then involve the Yahweh cultus (or some other religious expression) and the renewed Davidic dynasty working together. This may be a reflection back to "the good old days", i.e., before 587: it may be a reflection out of the post-exilic communities hopes (circa 520) during the ministries of Haggai and Zechariah.<sup>224</sup>

Verses 8-9 present an announcement of future salvation. The people are promised a coming time of deliverance when their bonds of slavery and yokes of servitude will be shattered. The Davidic monarchy will again be present. Yahweh will be the cause of this, and will be given service rather than strangers and foreigners. Distress and oppression of the people will cease. According to our *Gattungen* dating methodology, as well as other indicators, the unit is certainly no earlier than the late-exilic period, and is probably even later.

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224. See Haggai 2:21-23; Zechariah 3:8; 4:6-7; 6:12.



Jeremiah 30:10-11

[ישראל]  
 10 וְאַתָּה אֶל-תִּירָא עַבְדִּי יַעֲקֹב נְאֻם-יְהוָה וְאֶל-תַּחַת  
 כִּי הִנְנִי מוֹשִׁיעַךְ מִכָּחוּק וְאֶת-זִרְעֶךָ מֵאֶרֶץ שָׁבוּיִם  
 וְשָׁב יַעֲקֹב וְשָׁקֵט וְשָׁאֲנָן וְאֵין מִחֲרִיד:  
 11 כִּי-אֶתָּה אֲנִי יְהוָה יְהוָה לְהוֹשִׁיעַךְ  
 כִּי אַעֲשֶׂה כָּל־הַבְּרָחוֹת אֲשֶׁר הִפְצֹתִיךָ שָׁם  
 אֲךָ אֶתָּה לֹא-אַעֲשֶׂה כָּל־הַבְּרָחוֹת לְמַשְׁפָּט וְנִקְמָה לֹא  
 [אַנְקֶךָ]

Metre: v.10, 4+4, 3+3, 3+2; v.11, 4+3, 3+2, 3+4

Primary Gender Referral: Masculine

<u>Form Conveyed Through LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
	<u>10-11</u>	<u>Oracle of Salvation</u>
Section non-existent within text	<u>10a+b</u>	<u>Promise of Divine Intervention;</u>
	<u>10a</u>	<u>Formula "Fear Not"</u>
	<u>10c</u>	<u>Description of the Results of Yahweh's Action</u>
	<u>11a</u>	<u>Promise of Divine Intervention</u>
	<u>11b</u>	<u>Description of the Results of Yahweh's Action</u>
	<u>11b+ca</u>	<u>Explanation of Why Yahweh Chooses to Act--to Preserve Israel</u>
	<u>11cb</u>	<u>Concluding Note of Chastisement to Israel</u>

(1) This unit is translated by V, T, P and Theodotion (Θ)<sup>225</sup>, but not by LXX, Aq. or Sym..

225. See *Origenis Hexapla*, Vol II, Job-Malachi, ed. Fredericus Field, Clarendon Press, London, 1875, 654. This version is of late date and displays a "translation Greek" with no questionable variance from the word order of MT.

Cassuto, Volz, Rudolph, Berridge, Thompson and Unterman consider these verses to be either the genuine continuation of vv.5-7 or the natural continuation of the message of hope indicated at the end of verse 7 and discussed in verses 8-9.<sup>226</sup> Bozak considers the use of 'לל, which addresses Jacob in 30:10a, to be a root repetition of לל from verse 9, denoting a connection (she considers 30:8-11 as a unified poetic unit).<sup>227</sup> Holladay considers these verses to have been authored by Jeremiah, and part of a later "Southern recension" which transforms an older "Northern recension".<sup>228</sup> Cornill, Peake, Hyatt, Bright, Nicholson, Janzen and Carroll each question the Jeremianic authenticity and origin of these verses, either on the grounds of: 1., their similarity in style to the proclamation of Deutero-Isaiah;<sup>229</sup> 2., these verses' absence from the LXX and more appropriate placement at Jeremiah 46:27-28 rather than here;<sup>230</sup> or 3., the suggestion that the insertion of this unit has been done to transform vv.5-7 into a text "which applies to the situation of the exiles".<sup>231</sup> Volz, Rudolph, Bright and others note the rationale for these verses absence from the LXX as

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226. Volz, Rudolph, Thompson, Unterman, *ad.loc.* John M. Berridge, *Prophet, People and the Word of Yahweh*, EVZ-Verlag, Zurich, 1970, 187.

227. Bozak, *op.cit.*, 21, 42.

228. Holladay, *Jeremiah* 2, 161.

229. So Peake, Hyatt, Nicholson and Carroll, *a d . l o c .*

230. Cornill, *ad.loc.*; Janzen, *op.cit.*, 93-94.

231. So Bright, *ad.loc.*; see also Janzen, *op.cit.*, note 21, 221; Carroll, *Chaos*, 206; *Jeremiah*, 578-79.

due to the translator's habitual tendency to leave out the second occurrence of a doublet.<sup>232</sup> Janzen questions this rationale because this theory is not able to be consistently argued as either "normal" or "habitual".<sup>233</sup> If this unit were to be attributed to the historical Jeremiah, it would be the *only* time the oracle of salvation *Gattung* would have been utilized in a poetic unit for public proclamation by a pre-exilic prophet.<sup>234</sup> This also goes against the basic prophecy format previously used in prophetic, poetic salvation/deliverance/hope passages considered to be Jeremianic<sup>235</sup>. We suggest, because of our *Gattungen* dating methodology, that it is questionable to attribute this unit to Jeremiah.<sup>236</sup> We would place the unit within the post-exilic period. Verses

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232. Volz, Rudolph and Bright, *ad.loc.*

233. Janzen, *op.cit.*, 91f..

234. The reader is referred to my examination of the pre-exilic prophetic poetic salvation/deliverance/hope materials above in Chapter 2.

235. The reader is referred to my examination of the poetic, prophetic salvation/deliverance/hope material considered authentic Jeremiah in Chapter 3 (above). See Berridge, *op.cit.*, 184-186, where he argues that since there is an established similarity between the settings of the *Gattungen* for cultic lamentation (which Jeremiah uses frequently) and the oracle of salvation, it should not be surprising that Jeremiah should have adopted the oracle of salvation format to proclaim a positive message to the people. Yet, both my study above and Bohmer's (*op.cit.*, 45-46) show Jeremiah's salvation/deliverance/hope messages to exhibit *elementary simplicity* in their theological scope and presentation. I suggest it would be not only surprising, *but without grounds* to assert that Jeremiah would utilize an oracle of salvation format in his proclamation.

236. Even though the phraseology of reassurance within vv.10a and 11b can be found earlier in the book ("Do not fear", 1:8; "Do not be dismayed", 1:17; "For I am with you to save", 15:20), the Jeremianic authorship of each of the related passages is under scholarly debate.

10-11 may be considered as a continuing intrusion to the text, inserted after verses 8-9 to develop and proclaim positive themes of deliverance<sup>237</sup>. Verses 10-11 are just as intrusive as vv.8-9, and interrupt the connection between the two prophecies of disaster (vv.5-7 and vv.12-15).

(2) As there is no LXX placement of this text, and the versions show no significant diversity, this section of the examination of the MT unit will accentuate only those portions of 30:10-11 where important differences occur between it and Jeremiah 46:27-28.

Verse 11a: כִּי־אֶתֶּךָ אֲנִי נֹאמֶר־יְהוָה לְהוֹשִׁיעַךָ. A second statement of the divine promise to intervene. This phrase has similar elements to 46:28a, but does not include a reiteration of the *Heilszuspruch* addressed to Jacob. Both 11a and 46:28a contain "for I am with you, declares Yahweh"<sup>238</sup>. 11a also contains the reason Yahweh is with the people, "to save you". The reference "for I am with you" emphasizes the nearness of Yahweh. The phrase declares the theophany of Yahweh among his people.<sup>239</sup> Volz,

237. So, for example among others, Duhm, *ad.loc.*, and Janzen, *op.cit.*, 94.

238. See Jeremiah 1:18; 15:20; Isaiah 41:10; 43:5.

239. W clearly renders *quoniam tecum ego sum ait Dominus ut salvem te*, understanding the image of Yahweh's nearness. V also follows the translation pattern of using *salvo* for MT יָשַׁע as it did in v.10b. T is uncomfortable not so much with the closeness of Yahweh but with the anthropomorphized reference to his nearness, rendering מִמְרָא בְּסִעְוָךָ אֲנִי לְהוֹשִׁיעַךָ, "For my Memra is at your assistance, says the Lord, to redeem you". T follows its previous pattern of translating יָשַׁע (לְהוֹשִׁיעַ) with פָּדָה (לְפָדְךָ), either theologically interpreting "save" as "redeem", or perhaps

Rudolph, Weiser and Bright prefer the presentation within 46:28 which repeats the first line of 46:27, emending verse 11a; Volz, Rudolph, Weiser, BHK and BHS consider "declares Yahweh" to be a superfluous gloss, especially following the use of כִּי which connects the phrase with the message which directly precedes. Bright includes the phrase, but moves its position in his translation.<sup>240</sup> The presence of Yahweh, which was awful in verses 5-7, is meant to be comforting and reassuring in verse 11a. The statement "I am with you and will save you" points to the reversal of the fortunes of Jacob, already indicated in v.10c. The image is the extreme *opposite* of verses 5-7. Such a reversal of image speaks of the intrusive nature of vv.10-11.

Verse 11b: כִּי אֶעֱשֶׂה כָלָה בְּכָל־הַגּוֹיִם אֲשֶׁר הִפְצֹתִיךָ שָׁם. This closely corresponds to 46:28. In verse 11b we read "I will utterly destroy all the nations where I have scattered you" (הִפְצֹתִיךָ): 46:28 reads "where I have driven you" (הִדַּחְתִּיךָ). This word of condemnation to the nations speaks salvation to the seed of Jacob. The final solution to ending the harassment of Jacob in v.10c comes through the disposal of the nations which hold the captives. The image is one of total annihilation, כָּלָה, "a complete destruction, a full end"<sup>241</sup> for each of these nations. Both V and T clearly understand the action to be complete in scope. The other prophetic usage of כָּלָה in terms of the reaching back to the images offered by Deutero-Isaiah in proclaiming oracles of salvation.

240. Volz, Rudolph, Weiser and Bright, *ad.loc.*

241. See BDB, 478.

total annihilation of a nation other than Israel/Judah is in Nahum 1:8, 9 proclaiming the complete destruction of Nineveh. Yahweh intends to annihilate the nations who have caused Israel servitude (especially since Yahweh himself scattered {"driven" in 46:28} Jacob among these nations) is an idea unique to Jeremiah 30:11/46:28.<sup>242</sup> The absolute condemnation of the other nations stands in antithetical parallel to the action Yahweh declares to "Jacob" in verse 11ca.

Verse 11ca: וְלֹא יִשְׁמַח בְּכֹל אֲשֶׁר עָשָׂה 46:28 varies from this syntax in beginning the phrase without the interjection וְ, instead joining a וְ to וְלֹא יִשְׁמַח. This phrase echoes previous sentiments in Jeremiah regarding the land (4:27b) and the house of Israel and Judah (5:10, 18). "Only you" introduces a change in object from the previous line: the use of וְ suggests a comparison is about to be made. The direction of Yahweh's comments will now center on "Jacob". The intention of his intervening action is for salvation (v.11a), so a statement diametrically opposed to the annihilation of the nations would be expected in the parallel for the people. "I will not make a complete end" is the message offered to Jacob.<sup>243</sup> The fate which waits the nations is not Yahweh's future for the people. The people will not be

<sup>242</sup>. Peake, *op.cit.*, 75, can not believe that Jeremiah stated such an opinion.

<sup>243</sup>. V clearly renders the difference in Yahweh's intended actions toward Jacob (*non faciam in consummationem*) as does T (וְלֹא אֶעֱבֹד בְּכֹל אֲשֶׁר עָשָׂה).



annihilated. God's intention for them is centered not on extinction, but punishment.

(3) The difference in the terms used by 46:28bb and 30:11bb is insightful. The former in stating "I have driven you" portrays a much more active image of Yahweh's action than the "I scattered you" of 30:11bb. The former implies a decisive, concentrated action; the latter implies an arbitrary image.<sup>244</sup> Do these differences in expression come from two different historical circumstances of proclamation? And if so, which would be the earlier expression? The image of 46:28 is more intense, and possibly the expression which reaches back into the consciousness of the people in exile. The perception of "scattering them among nations" appears at one other place in the Biblical record, Jeremiah 9:15, a passage which is judged by a majority of scholars as being later than Jeremiah.<sup>245</sup> "Scattering", or as the V translates "dispersion", provides the sound of post-exilic Judaism and the historical experience and perspective of that community

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244. This difference is suggested by the terms V uses in translation (*dispersi* in 30:11bb; *ad quas te expulero* in 46:28).

245. 9:15 is part of a prose passage (9:11-15) which is considered by Thiel (*Die deuteronomistische Redaktion von Jeremiah 1-25*, WMANT 41, Neukirchener Verlag, 1973, 136f.) to be from the Deuteronomistic editor. Holladay remarks that from the point of view "both of the phraseology of the passage and of its form criticism the passage must be judged late" (Jeremiah 1, 306-307), and makes remarks on the material from the perspective of the Persian period (308). Rudolph considers the material as a whole to be an intrusion to the poetic inter-connection of vv.9-10 and vv.16f (*op.cit.*, 57-58).

being spread over the known world.<sup>246</sup> If Duhm and Janzen<sup>247</sup> are correct in their assessment that 46:27-28 is the correct placement of this oracle of salvation unit, and the unit as we find it has been triggered from the last phrase of v.7c<sup>248</sup>, the use of *יְהוָה יִצְלָהּ* rather than *יְהוָה יִחַלְהָ* suggests a dating of this unit in its present state sometime in the post-exilic period. This chronological placement agrees with our *Gattungen* dating methodology.

The *Heilszuspruch* ("fear not") formula has been documented by Begrich, Westermann and others as being a common and typical element of a promise of intervention within an oracle of salvation<sup>249</sup>. The use of an oracle of salvation as answer to the petition of a worshipper is considered to be the most natural setting of this *Gattung*.<sup>250</sup> What petition, and from whom, is being answered through the divine declaration of intervention in v.10? It must be in response to the "woe" oracle of verse 7, thus continuing the thought of that previous unit.<sup>251</sup> The unit builds upon the interjected announcement of future

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246. See regarding the post-exilic Jewish community P. R. Ackroyd, *Exile and Restoration*, S.C.M. Press, London, 1968; also, *idem.*, "The Jewish Community in Palestine in the Persian Period", *Cambridge History of Judaism*, Vol.1, c.1984, 130-161.

247. *ad loc.*

248. Thus the unit being editorially inserted into the position it maintains in the MT.

249. The "fear not" formula is also present within Isaiah 41:10, 13, 14; 43:1, 5; 44:2; 51:12, all within oracles of salvation.

250. So, for example, Begrich "Das Priesterlich Heilsorakel", 81-92; Westermann, "Das Heilswort bei Deuteriojesaja", 355-373.

251. This would agree with Volz, Rudolph, Weiser, Bright, *ad loc.*

salvation in verses 8-9, and in answer to the woe oracle of verse 7. Yet, as the oracle of salvation is concerned more *with the present* than the future, the unit appears to be presenting a word proclaiming a more immediate deliverance for the hearers than verses 8-9.<sup>252</sup> This, coupled with the absence of these verses from the LXX rendering of the collection, points toward verses 10-11 being a possible later addition to the collection with the function of proclaiming immediate salvation to a *later* community. The divinely issued imperative ("~~do~~ not fear") stands in direct contrast with the situation of the people in verses 5-6, where there is "terror and no shalom". It is given to "my servant Jacob",<sup>253</sup> with "Jacob" being an inclusive term identifying the whole people of Yahweh. This may be understood as an affirming, assertive statement,<sup>254</sup> identifying "Jacob" as a part of Yahweh's household who has a useful purpose. The mention of "Jacob" also continues the linkage between this unit and verses 5-7.

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252. Redak interprets the injunction to "fear not" as a comfort to the "exiles" in Babylon (see Rosenberg, *op.cit.*, 239). Berridge regards this oracle as relating to a future event, but that this oracle "did not have a real historical reference"; *op.cit.*, 188-189.

253. This title is also utilized by Deutero-Isaiah to refer to the people, c. Isaiah 44:1; 45:5; 48:20. Duhm, Hyatt, Nicholson, Carroll and others note this use of the title to indicate the influence of Deutero-Isaiah on the unit. Cassuto, S. Paul and Unterman would argue that only the actuality of influence has been established, but that it is just as possible that the influence is from Jeremiah to Deutero-Isaiah.

254. See S. R. Driver, *An Introduction to the Literature of the Old Testament*, Ninth edition, c.1913, 261, where he considers "my servant" to be a title of honor inclusively applied to the entire nation. Also, note the alliteration of dento-alveolars in v.10: this gives a hushing, comforting sound effect, affirming Jacob.

Verses 10-11 contain a message of release from subservience to the nations. The unit builds upon both the previous prose unit (verses 8-9) and the opening poetic unit (verses 5-7) of the collection. Yahweh proclaims to "my servant Jacob" that he will save him from afar, returning him to his homeland. The nations who enslaved him will be totally consumed. Jacob will survive this action of Yahweh against the nations, but will also be justly chastised. The exile has caused chastisement to occur in the leaving of the land. The extraction of "Jacob" will be affected by the annihilation of the nations. One of two possibilities might then occur. First, this act of extraction will not destroy Jacob, but neither will the people be totally free from the destruction upon the nations. They too will experience some reduction within their numbers. The second possibility notes that though "Jacob" will return to the land, and the nations will be consumed, a warning is given: the punishment has not ended (note that the imperfect of  $\pi\eta\lambda$  piel is used--the action declared is an unfinished action) for Israel. Yahweh's actions of chastisement will continue even after the return. The people will not be held entirely blameless for the past. Either of these understandings could reflect the theological-historical perspective of the post-exilic community. Even though the thoughts of v.11b+c can be traced back into phrases previously used in Jeremiah, the context of the unit points forward to the *returned*, post-exilic community. They are either waiting for the end

of punishment to occur, or are still feeling the effects of the release from exile.<sup>255</sup>

The Hebrew text of this unit is overloaded with phrases found in earlier Jeremianic writings. The passage also tends to reverse previous pronouncements of judgment made by Jeremiah. Holladay answers this peculiarity through his "Southern recension" theory. We suggest, however, that this passage was not authored by Jeremiah, but an exegetical composite written by a later redactor and inserted within the text. Our methodology of "*Gattungen* dating" would date this text during the post-exilic period.<sup>256</sup>

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255. See Isaiah 56-66 for a perspective of the people waiting for an end to come to judgment and the beginning of salvation.

256. Verse 11cb, noting that the salvation offered also contains chastisement causes this oracle of salvation to present a less than "pure" salvation speech. This note of chastisement places the oracle of salvation form utilized not within the exilic period, but the *post-exilic*.

Jeremiah 30(37):12-17

12 כִּי כֹה אָמַר יְהוָה  
 אֲנֹשׁ לְשִׁבְרֶךָ<sup>ab</sup> נִחַלָה מִכְתָּךְ:  
 13 אֵין-הֵן דִּינֶךָ<sup>a</sup> לְמִזֹּרֵי רַפְּאוֹתֶי תַעֲלֶה אֵין לָךְ:  
 14 כָּל-מֵאֲהַבֶיךָ שְׂכָחוֹךְ אוֹתָךְ לֹא יִדְרֹשׁ  
 כִּי מִכַּת אוֹיֵב הִכִּיתִיךָ מוֹסֵר<sup>a</sup> אֶכְזָרִי  
 בָּעַל רֶב עֲוֹנֶךָ עֲצָמוֹ חֲטֹאתֶיךָ<sup>b</sup>:  
 15 מִה-תִּזְעַק עַל-שִׁבְרֶךָ אֲנֹשׁ מִכְאֲבֶךָ  
 עַל רֶב עֲוֹנֶךָ עֲצָמוֹ חֲטֹאתֶיךָ עֲשִׂיתִי אֵלֶּה לָּךְ:  
 16 אֲלֵכֶן כָּל-אֶכְלִיךָ יֵאָכְלוּ וְכָל-צָרֶיךָ בְּכֶלֶם<sup>b</sup> בְּשִׁבְי יִלְכּוּ<sup>b</sup>  
 וְהָיוּ שְׂאִיֶיךָ<sup>d</sup> לְמִשְׁפָּחָה וְכָל-בְּנֵיךָ אֶתֶּן לָבוֹ:  
 17 כִּי אֵעֲלֶה אֶרְכָּה לָּךְ וּמִמְכֹּתֶיךָ<sup>b</sup> אֶרְפָּאךָ נְאֻם-יְהוָה  
 כִּי נִדְחָה תִּקְרָאִי לָךְ צִיּוֹן<sup>e</sup> הִיא דִּרְשׁ אֵין לָהּ:

Metre: v.12, 2+2; v.13, 2+2; v.14, 2+2, 3+2; v.15 2+2, 4+3;  
 v.16, 2+2, 3+3; v.17, 2+2+2, 2+2+2.

Primary Gender Referral: Feminine

12 Οὕτως εἶπεν κύριος Ἀνέστησα σύντριμμα, ἀλγερὰ ἡ πληγὴ 12  
 σου · 13 οὐκ ἔστιν κρίνων κρίσιν σου, εἰς ἀλγερὸν ἰατρεύθης, ὡφέ- 13  
 λεια οὐκ ἔστιν σοι. 14 πάντες οἱ φίλοι σου ἐπελάθοντό σου, οὐ μὴ 14  
 ἐπερωτήσουσιν · ὅτι πληγὴν ἐχθροῦ ἔπαισά σε, παιδεῖαν στερεάν,  
 ἐπὶ πάσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου. 16 διὰ τοῦτο 16  
 πάντες οἱ ἔσθοντές σε βρωθήσονται, καὶ πάντες οἱ ἐχθροί σου,  
 κρέας αὐτῶν πᾶν ἔδονται · ἐπὶ πληθὺς ἀδικιῶν σου ἐπληθύνθησαν  
 αἱ ἁμαρτίαι σου, ἐποίησαν ταῦτά σοι · καὶ ἔσονται οἱ διαφοροῦν-  
 τές σε εἰς διαφόρημα, καὶ πάντας τοὺς προνομεύοντάς σε δώσω  
 εἰς προνομήν. 17 ὅτι ἀνάξω τὸ ἱμά σου, ἀπὸ πληγῆς ὁδυνηρᾶς 17  
 ἰατρεύσω σε, φησὶν κύριος, ὅτι ἐσπαρμένῃ ἐκλήθης · θήρευμα ὑμῶν  
 ἔστιν, ὅτι ζητῶν οὐκ ἔστιν αὐτήν.



<u>Form Conveyed Through LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Prophecy of Disaster (Vv. 12-14 cont. from vv. 5-7)	12-15	<u>Oracle of Judgment</u>
Messenger Formula	12a	Messenger Formula
Motive Clause Regarding Yahweh's Actions	12-14a	<u>Definition of the Situation</u>
Rationale: the People's Iniquity	14b	<u>Motive Clause Regarding Yahweh's Actions</u>
No verse present in LXX <sup>257</sup>	15	<u>Announcement of Judgment</u>
Announcement of Salvation	16-17	Announcement of Salvation
The Announcement	16	The Announcement
Reason for Yahweh's Action Against the Enemies	16b	<u>Not Present in MT</u>
Promise of Divine Intervention	17a	Promise of Divine Intervention
Motive for Divine Action	17b	Motive for Divine Action

(1) Verses 12-15 are considered as originating from Jeremiah by Duhm, Volz, Hyatt, Böhmer, Lohfink and Holladay. These scholars divide verses 12-15 from verses 16-17, primarily for the reason of the stark topical change and the intrusive nature of ׀ד7 in verse 16a, which also points to an abrupt change from the preceding material. Volz regards verses 16-17 as an editorial codicil to verses 12-15, placing his translation of verses 16-17 in the footnotes

257. One might assume haplography in LXX and dittography in MT, but there could also be an *actual* difference between the *Vorlage* of LXX and MT. We consider LXX as exhibiting the earlier reading.

of his commentary.<sup>258</sup> There are similarities between vv. 12-15 and earlier sections of the book,<sup>259</sup> which may suggest Jeremianic origins, or the exegetical writing of these verses by a later redactor. Cornill, Welch and Carroll deny verses 12-15 to be from Jeremiah.<sup>260</sup> Against this position, Rudolph regards verses 12-17 as a complete unit, considering that the presence of ׀ד7 in verse 16 to be a scribal error, and reads 7ד1 instead.<sup>261</sup> Bright and Nicholson<sup>262</sup> suggest reading ׀ד7 as an adversative, translating "yet" instead of "therefore". Unterman and Thompson note both of these

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258. Volz, *ad.loc.*; See also Cornill, *op.cit.*, 327f. Cornill proposes a major emendation of the text by reversing the order of verses 17 and 16: this eliminates the problem of ׀ד7 but forces a an even more awkward reading of the text.

259. Regarding vocabulary, cf. Jer. 6:7; 8:21-22; 10:19; 14:17, 19; regarding similar uses of the feminine gender, cf. 8:21-22; 10:19-20.

260. Cornill, *Ibid.* Welch, *op.cit.*, 226; Carroll, Jeremiah, 582.

261. *ad.loc.* Rudolph considers that the first two letters of v.16 are a dittography resulting from a scribal copying error where the last two letters of verse 15 have been repeated, creating ׀ד7. By eliminating the first two letters, and changing "י" into a "ד", thus beginning verse 16 with 7ד1. This, according to Rudolph, eliminates the abrupt transition present within the MT.

262. Nicholson notes that ׀ד7 would then be used to move the previous discussion to a new perspective. Cf. Unterman, *op.cit.*, 137-138. W. E. March, "Laken: Its Functions and Meanings", *Rhetorical Criticism*, ed. J.J. Jackson and M. Kessler, Pickwick, Pittsburg, 1974, 256-84. Among March's conclusions he notes: "...the primary function of *laken* is seen in those numerous contexts in which *laken* serves as a 'conversation director'. That is, *laken* reminds the hearer that a discussion, a dialogue is in process. The preceding words make what follows necessary or understandable. With an emphatic term which signals...the speaker acknowledges what has gone before and makes ready to reveal his next move, his response. *Laken* in such instances functions to heighten expectancy, to move the hearer to the edge of his seat".

arguments, and consider verses 12-17 to be a Jeremianic unit. The change in forms, from a prophecy of judgment/disaster to an announcement of salvation, accentuated by the intrusive nature of 17, points toward separating verses 12-17 into two units. As there is great division, however, within the scholarly community on this issue, we will consider verses 12-15 and verses 16-17 within the same section.

(2) Verse 12a: יהוה יחיה כה נא כי / οὕτως εἶπεν κύριος. A messenger formula begins this section in MT, LXX, V and T. Only LXX excludes any rendering of the MT כי, a practice similar to the pattern at 30:5a. The presence of "for, therefore, because" at the beginning of the messenger formula normally indicates the connection of the messenger unit to the unit which textually precedes it. Many times this usage of כי promotes a reason clause for the previously announced action of judgment or salvation. The connection between verses 12-15 and verses 10-11 is not clear, mainly because of the changes in tone,<sup>263</sup> *Gattung* and theological perspective. Duhm suggests that the presentation of verses 12-15 fits most clearly *not* with verses 10-11, *but as a continuation of verses 5-7*.<sup>264</sup> The imagery which follows in verses 12-15 fit

263. It might be argued that 30:11c and 12-15 both communicate notes of punishment, but this certainly does not explain the radically different content of 30:10-11 and 30:12ff occurring next to each other. At best this grants poetic license to the compiler, *not* thematic connection. Verse 11c speaks of an educative chastisement: verse 12ff describe a people *mortally* sick and wounded by Yahweh.

264. Duhm, *ad.loc.* This opinion naturally considers both verses 8-9 and 10-11 as being editorial

the context of a "day of Yahweh" being inflicted upon the people more easily than the oracle of immediate salvation offered in vv.10-11. From the aspect of form, this connection is made even more strongly, especially within LXX. This is strange, since as we noted previously there is no translation of כַּ in LXX. If LXX is following a pattern of not translating the כַּ located within messenger formulas, then the problem is eliminated. It may also be that the כַּ was not included in the LXX *Vorlage*. We suggest this unit was once connected with verses 5-7, but later separated by later editorial activity which inserted verses 8-9 and 10-11. This would explain 12-15 within their present context between an oracle of salvation and an announcement of salvation.

Verse 12b: כַּתַּבְתָּ נֶפֶשׁ כִּי נִשְׁבַּח וְשִׁנְיָה / Ἀνέστησα  
 συντριμμα, ἀλγερὰ ἡ πληγὴ σου. "Your injury is  
 incurable, your wound greivous". T interprets MT, "your  
 misfortune is mighty, your stroke is sick". Both V and T  
 provide a translation which expresses the synonymous  
 parallelism ("injury/wound, incurable/greivous). LXX  
 provides a different rendering of the line: "I raised up  
 affliction, your wound was greivous". The Hebrew  
*Vorlage* suggested by Workman provides a text which  
 resembles the terminology present within the MT (both MT and  
 the suggested *Vorlage* use נֶפֶשׁ and שִׁנְיָה). This

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insertions, thus breaking the continuity of the verses. As noted previously, Janzen also agrees with this opinion. See my discussion above on 30:7cb, which also considers (and agrees with) this opinion.

provides a more difficult reading (LXX *Vorlage* over against MT). If the context of verses 12-15 was originally verses 5-7, *then* we have a motive clause regarding the judgment of Yahweh on "Jacob". We suggest LXX has understood the line as a motive clause. That which is grievous has been initiated by Yahweh. The impetus for the wound is the reaction of Yahweh to the people's sins (verse 14b). Again, as in verse 5, the tone of presentation is more adversarial in LXX than in MT. The MT of v.12b points out the obvious regarding the state of the people: the LXX identifies the source of the wound. The MT reports the truth of the wound: the LXX image is intensified by reporting Yahweh's part in the inflicting of the wound. Two close (but different) traditions in interpreting the text appear to have existed in the transmission of this verse. The rendering of verse 14b (see below) displays an interpretation obviously uncomfortable with ascribing to Yahweh the responsibility of causing the wound: is it beyond probability that the compilers of MT might not have done the same in verse 12b? The use of the feminine pronomial suffixes in verse 12 stands in sharp contrast to the presence of masculine pronomial suffixes in verses 10-11. Carroll suggests that this usage may be looking forward to the reference to Zion in verse 17, implying that this unit was intended for Judah and Jerusalem<sup>265</sup>. It points to the possibility of a different context of presentation for verses 12-15(16-17) and verses 10-11 before their

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265. *ad. loc.*

present placement within this poetic consolation collection. That the image of the feminine is implied by the themes of 30:6 points to an "earlier" connection between verses 5-7 and 12-15.

Verse 14b: כִּי סָכַת אוֹיֵב הַכִּיתִּיךָ מִסֹּרֶךְ אֶנְכֹרִי / ὅτι πληγὴν ἐκ θροῦ ἔπαισά σε, παιδείαν στερεάν. The explicit reference to the grievous wound of v.12b returns (especially in the LXX<sup>266</sup>): "because I have struck you with the wound of an enemy, a cruel chastisement". V clearly renders the image of Yahweh inflicting the people with the wound *plaga enim inimici percussi te castigatione crudeli*. MT should be emended.<sup>267</sup> T appears uncomfortable with identifying Yahweh as the specific actor in inflicting the wound, perhaps looking ahead to the inconsistency of verses 16-17 which show Yahweh inflicting punishment on the enemies of the people. The action of Yahweh in MT, LXX and V is considered a completed, past occurrence which still affects the people.<sup>268</sup> The reason for the inflicting of the wound is punishment.<sup>269</sup> LXX makes more clear the implication of 70' in addressing the correction a parent

266. Reading 70' rather than 70.

267. Along with most scholars, we consider a revocalization of 70' to the absolute (as opposed to the construct form in MT), reading "a cruel chastisement". This reading agrees with LXX παιδείαν στερεάν.

268. The Hiph'il 1st singular of 70' in a construct form with the feminine pronomial suffix is translated by LXX with the 1st sing. aorist of πείνω, and by V with the 1st sing. perfect of *percussio*.

269. The people are cursed with punishment. D. Hillers, *Treaty Curses*, 64-66, considers this action by Yahweh a fulfillment of a treaty curse.



gives in the raising of a child by using παιδείαν, which is related to the verb παιδεύω and other words referring to children.<sup>270</sup> Training, education or admonition is the intent of Yahweh<sup>271</sup>; yet the action is classified as being afflicted by someone "cruel"<sup>272</sup>. The adjective יָרֵב might also be considered "hard" (LXX στερεάν). Yahweh's action is harsh, striking the people as if he was their enemy rather than their God.<sup>273</sup> We may be hearing the lament or a quotation of the people in this line.<sup>274</sup> Such a quotation would desire to know the reason "why" Yahweh acted in such a contrary, destructive way towards the people. The strictness of his punishment is given reason and purpose in verse 14c.

Verse 14c: יִתְנַחֵם יְדָעַךְ יְהוָה בְּרַב־רָעָה/ ἐπὶ πᾶσαν ἀδικίαν σου ἐπλήθυναν αἱ ἁμαρτίαι σου. This is the first rationale given within the "Book of Consolation" stating the reasoning why Yahweh has taken action against the people: "because of the multitude of your transgression, your sins numerous". LXX is not as

270. See Liddell and Scott, 1286-1288. Jeremiah primarily uses יָרֵב with reference to Yahweh's correction or discipline/training of the people, cf. 2:30; 5:3; 7:28; 17:23; see BDB, 416.

271. See BDB, 416. See also Theological Dictionary of the NT, Vol. V., ed. Gerhard Kittel, trans. Geoffrey W. Bromiley, Wm. Eerdmans, Grand Rapids, 1967, 596f.

272. יָרֵב refers to military enemies in 6:23 and 50:42; are the enemies' military being equated with Yahweh?

273. Within the book of Jeremiah, the *enemy* is connected with destruction of the people: see Jer. 15:9; 19:7; 20:4; 44:30. Along with v.14b, Yahweh is specifically named יָרֵב in Isaiah 63:10 and Lamentations 2:5.

274. S.H. Blank, "Irony by Way of Attribution", Semantics I (1970), 1-6.

ambiguous as MT, distinguishing between the action (MT תַּחֲטָאוֹת, LXX ἁδικία σου, "transgressions, wrongdoings, acts of unrighteousness") and the sinful condition (MT חַטָּאתָי, LXX ἁμαρτία σου) of the people<sup>275</sup>. V and T convey the LXX emphasis.<sup>276</sup> This line is repeated within verse 15c of MT.

Verse 15a: סָה־תִּזְעַק לְעַשְׂבֶּרֶךְ אֲנוֹשׁ כִּכְאֹבֶךָ. This question is triggered from both the previous statement of rationale in v.14c, and the imagery of v.12b: "Why do you cry out on account of your injury, your incurable pain?" Both Aquila and Θ in their word order<sup>277</sup> present a "translation Greek" of MT. V provides a straightforward translation of the MT without significant variance (*quid clamas super contritione tua insanabilis est dolor tuus*). T translates the first clause of the line, but follows its earlier (v.12b) pattern of interpretation for the second clause כַּחֲתִין סָרַעַם, "your stroke is sick".

Verse 15b: עַל רֹב עֲוֹנֶךָ עָצָמוֹ חַטָּאתֶיךָ עֲשִׂיתִי מֵלֶךְ 17. This line is exactly the same as v.14c, with the exception of the divine admission of culpability ("I have done these things to you") regarding Yahweh's allowing the judgment to fall upon the people. NEB translates "I have

275. See TDNT, Vol. I, 149f., 294f. ἁδικία is evaluated as "unrighteous action" (153) and ἁμαρτία is understood as "evil will and intention, i.e., a conscious apostasy from and opposition to God" (294).

276. V *propter multitudinem iniquitatis tuae et dura peccata tua feci haec tibi*: עַל רַב־עֲוֹנוֹתֶיךָ וְעַל חַטָּאוֹתֶיךָ חָשָׂה לְפָנַי. Also note NEB, "Your wickedness is great, your sins are many".

277. τί βοᾷς ἐπὶ τὸ σύντριμμα σου "βίαιον τὸ ἄλγος σου."

done this to you, because your wickedness is great and your sins are many", providing a smooth English translation. LXX includes this line within v.16, yet emphasizes the action of the enemy rather than Yahweh (instead of first singular "I have done these things to you", third plural "They have done these things to you"). The LXX line placement there is poor, and is a textual corruption, *especially* in the context of an announcement of salvation. V and T offer no changes in their respective translations. Aquila and Θ offer one major change from the LXX rendition of v.14b: ἀνομίας, "lawless, impious" is used instead of ἀδικίας, "unrighteous actions". 104V has thus been understood as the people's inability or unwillingness to follow Yahweh, running instead after false gods (cf. 2:22; 3:13). As this is a term in Jewish literature which would refer to actions against the Mosaic law it is a interpretation of the text fitting not only the context of Jeremiah's preaching, but also the theological background of both Aquila and Θ.

Verse 16a: כִּלְכִּלְךָ לְכָל־צָרֶיךָ כָּל־בָּשָׂר׃ 177  
 177/δὲ τούτο πάντες οἱ ἔσθοντές σε  
 βρωθήσονται, καὶ πάντες οἱ ἐχθροί σου, κρέας  
 αὐτῶν πᾶν ἔδονται. There can be no question that a transition has occurred between v.15b and v.16a. The message has changed from one of the people's justifiable punishment to the advent of deliverance, from an oracle of judgment/disaster to an announcement of salvation. MT reads: "Therefore all who devoured you will be devoured,

and every one of your adversaries, all of them, will go into captivity". 1D7: How is the word to be understood? LXX translates δὲ, "through, by means of, therefore, in the midst of";<sup>278</sup> V *propterea*, "on account of, by reason of, from, because of";<sup>279</sup> T 1D7, "therefore". If the word is translated as an introduction of a divine declaration based on the argument of the previous verses, i.e. "therefore", verses 16-17 do not fit thematically, logically or on the grounds of *Gattung* progression. Both Rudolph and Cornill note this problem by attempting to emend the text.<sup>280</sup> Nicholson takes an alternative approach, reading 1D7 as an adversative,<sup>281</sup> "yet", meant to move the previous discussion to a new perspective. This use of 1D7 as a "conversation director" (i.e. a word used to direct the conversation from judgment to salvation) is also noted by Unterman and March. 1D7, according to March, "forbids... hearer or reader to stop prematurely or fail to recognize the proper context crucial for understanding... *laken* lends emphasis by directing attention to what will follow".<sup>282</sup> In verse 16ab LXX deviates from MT, following the previous image of "devouring", and renders

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278. See Liddell and Scott, 388-389, for a more complete listing.

279. See Lewis and Short, 1472, for more detail.

280. Refer above to the introduction of this unit where Cornill and Rudolph's views are noted.

281. Along with prior comments on 1D7 (footnote 262), cf. I. Eitan, "Hebrew and Semitic Particles", *Comparative Studies in Semitic Philology*, *AJSL* 45, (1928-29), 200, regarding 1D7 as an adversative.

282. March, *op.cit.*, 260.

"and all your enemies will consume their own flesh"(לֹא יִשְׁאָר לָהֶם בָּשָׂר, which would offer a synonymous parallel to the previous phrase. Aquila and Sym. provide Greek translations which follow MT<sup>283</sup>. Only Cornill follows the LXX example:<sup>284</sup> the rest of the scholars opt to stay with MT. This is primarily due to the insertion of v.14b plus a paraphrase of what is present in v.15b of MT which directly follows: "for the abundance of your wrongdoings, your many sins, have done all these things to you." The statement regarding the enemies eating their own flesh is stark, vengeful poetry: we consider it to be a preferable text to the MT. The other clauses in v.16b show a repetitive style in their presentation: logic would point to expecting this same pattern to be present in v.16a. The LXX statement regarding the iniquities of the people has no reasonable sequence to it, however, and should be rejected as a scribal error.

Verse 17a: כִּי אֶעֱלֶה אֶרְכָּה לְךָ מִסְכּוֹתַי וְאֶרְפָּא  
 וְאֶחְיֶה/ וְאֶחְיֶה ὅτι ἀνάξω τὸ ἴαμά σου, ἀπὸ  
 πληγῆς ὀδυνηρᾶς ἰατρεύω σε, φησὶν κύριος.  
 An explicit, emphatic<sup>285</sup> promise of divine intervention  
 is offered: "For I will restore new flesh to you, and I

283. **Aquila** renders this translation: καὶ πάντες οἱ πολιορκοῦντές (σε), πάντες αὐτοὶ ἐν αἰχμαλωσίᾳ πορεύονται. **Sym.** translates differently, though it also clearly follows the MT: οἱ θλίβοντές σε πάντες, αὐτοὶ ἐν αἰχμαλωσίᾳ ἀπενεχθήσονται.

284.           Cornill,       *ad.loc.*

285. Utilizing an emphatic '3. See J. Muilenburg, "The Linguistic and Rhetorical Usages of the Particle *Ky* in the Old Testament," *HUCA* 32 (1961), 135-160.

will heal your wounds, declares Yahweh". This conveys a reversal of the fortunes of the people in vv.12b-13, providing them "healing for their wounds" and "new flesh". Yahweh, who provided curse and wounds, now provides blessing and healing.<sup>286</sup> LXX understands the thought of healing, following MT, but does not understand the image of "bringing up new flesh" clearly, rendering "I will bring about the cure for you". V is much clearer, *obducam enim cicatricem tibi*, "For I will close up your scars".

The statement "declares Yahweh" normally denotes the ending of a unit or messenger statement<sup>287</sup>, and appears to be either a gloss meant to clarify who was speaking to the people, or perhaps the original end of vv.16-17a. Rudolph suggests moving the formula to the end of verse 17<sup>288</sup>; we see no need to change its position in the text since all the versions record the statement, and the formula does not cause problems in interpreting the unit. In the formula's present placement it offers an added emphasis to the image of Yahweh as healer.

Verse 17b:  $\eta\lambda\theta\epsilon\iota\varsigma\ \tau\omicron\upsilon\tau\eta\varsigma\ \tau\omicron\upsilon\tau\eta\varsigma\ \tau\omicron\upsilon\tau\eta\varsigma\ \tau\omicron\upsilon\tau\eta\varsigma\ \tau\omicron\upsilon\tau\eta\varsigma$  /  
 $\acute{\omicron}\tau\iota\ \acute{\epsilon}\sigma\pi\alpha\rho\mu\acute{\epsilon}\nu\eta\ \acute{\epsilon}\kappa\lambda\acute{\eta}\theta\upsilon\varsigma\cdot\ \theta\acute{\upsilon}\rho\epsilon\upsilon\mu\alpha\ \acute{\upsilon}\mu\omega\upsilon$   
 $\acute{\epsilon}\sigma\tau\iota\nu,\ \acute{\omicron}\tau\iota\ \text{Z}\eta\tau\omega\nu\ \omicron\upsilon\kappa\ \acute{\epsilon}\sigma\tau\iota\nu\ \alpha\upsilon\tau\acute{\eta}\nu.$  This is  
 the rationale given for the action of Yahweh: "Because they called you "Outcast!"; "She is Zion: no one seeks after

286. Yahweh is seen as a God who makes "weal and woe" (Is. 45:7). On the imagery of sickness and healing, see P. Humbert, "Maladie et médecine dans l'Ancien Testament," RevHPHRel 44 (1964), 8, 16.

287. See my discussion of this above with regards to v.10aa.

288. Rudolph, *op.cit.*, 162.



her" (NEB, "although men called you the Outcast, Zion, nobody's friend"). The MT considers the enemies' despicable attitude towards Zion to be the compelling force determining the action of Yahweh. T follows MT, though it provides an interpretation for "Outcast": "Exiled one". The reference to Zion is the focus of the second phrase in the line. LXX provides a translation with the first phrase following MT, but the second and third phrases either exhibit scribal error, or are representing a different Hebrew *Vorlage*.  $\theta\upsilon\rho\epsilon\upsilon\mu\alpha \ \acute{\upsilon}\mu\acute{\omega}\nu \ \acute{\epsilon}\sigma\tau\iota\nu$ , "She is your prey", is not represented in MT.  $\acute{\upsilon}\mu\acute{\omega}\nu$  may be a corruption for  $\acute{\eta}\mu\omega\nu$ . The phrase stands well as poetry, and would offer thematic connection between this line (reading  $\mathfrak{N}\mathfrak{T}\mathfrak{T}'\mathfrak{C}$ ) and v.16b. This would also explain why Zion is not represented within the next phrase of LXX ("no one seeks after her"): the word might not have been within the Hebrew *Vorlage* of the translator<sup>289</sup>. It may be an earlier edition of the prophecy, perhaps a Jeremianic kernel of a proclamation addressed originally to the Northern Kingdom<sup>290</sup>. The other possibility is more easily explained: the LXX translator misunderstood  $\mathfrak{N}\mathfrak{T}\mathfrak{T}'\mathfrak{C}$  for  $\mathfrak{N}\mathfrak{T}\mathfrak{T}'\mathfrak{C}$ , translating "our prey" for "Zion". We suggest this occurs because of the thematic associations of  $\mathfrak{D}\mathfrak{N}$  and  $\mathfrak{N}\mathfrak{B}$  in v.16. The message is clear: Yahweh acts *because* of the nations' hostile and deplorable attitude

289. Suggested Hebrew *Vorlage* by Workman, *Ibid.*, adds  $\mathfrak{C}$  and then recontains the last three words of v.17b,  $\mathfrak{N}\mathfrak{T} \ \mathfrak{N}'\mathfrak{N} \ \mathfrak{N}\mathfrak{T} \ \mathfrak{C}$ .

290. So Volz, Rudolph, Lohfink and Holladay, *a d . l o c .*

towards the people of God. The nations' have treated and called God's people "outcast": but they also have called Zion "not cared for".

(3) Verses 12-17 present material which naturally falls into two distinct units, 12-15 and 16-17. Verses 12-15 are an oracle of judgment/disaster. They provide a "medical report" picture of the people of Yahweh, wounded and ravaged by the nations. The reference to רָחֵק (v.13), "infectious sore", produces an image of a loathsome boil oozing pus<sup>291</sup>. Such wounds never heal without sterile conditions and proper medicines. Skin cannot grow over such a wound: וְאֵין בָּרָפָא (from רָפָא<sup>292</sup>) implies the impossibility for true healing to occur. The people are likened to a raw, infectious sore oozing pus: there is no treatment available to clean their wound and restore the flesh to normal. Yahweh has personally struck the people with the wound of an enemy. This has occurred because of the people's sinfulness. As a result the people's lovers (v.14) have abandoned her. The "lovers/friends" are political groups, who are no longer seeking (וְלֹא יִשְׁתָּדְּרִין N7) after alliances. The identification might also be extended to the gods of these foreign groups<sup>293</sup>.

291. רָחֵק refers to a wound "needing its matter pushed out", BDB, 267. A related verb, רָחַק, "foul, corrupt (usually relating to food)", provides a similar image of an infectious opening.

292. "Healing, new flesh or skin growing over a wound"; See KB<sup>2</sup>, 1036.

293. See Jeremiah 2:1-3:5 as a reference for the lovers of Israel being not only political alliances but worship of deities other than Yahweh. Also, cf. J.A. Thompson, "Israel's 'Lovers'," VT 27 (1977), 475-81.

That the "lovers/friends" no longer care even to the point of asking after the wounded people is an indication of their fickleness. The people are no longer "comely" for these so called friends. These "lovers/friends" are not even contemplating the condition or "welfare" (T) of the people. The people have been forgotten by their past suitors. The lovers are no longer making alliances with, or entering into suzerainty contracts with the people. The people have been forgotten on the world stage. The post-exilic period fits best historically.

The actions and attitudes of the people have enabled Yahweh to wound them with the wound of an enemy. What is presented is a statement of rationale: Yahweh's action might be considered cruel or extremely harsh by the people, but it was not unjust or uncalled for. In the LXX verse 14c is both the culmination and justification for the judgment which has befallen "Jacob" (verses 5-7, 12-14). The verse loses this impact within the MT account, though the rationale for Yahweh's action still carries its point: the people's sinful actions and attitudes have forced Yahweh to wound them.

The people have no reason to cry out over their agony, because they alone are to blame for this catastrophe. Verses 12ff are thematically connected to 30:5-7. Verse 15(MT) amplifies the people's pain and the divine action of judgment. It is natural for the people to lament over their incurable pain, the wound which afflicts them. But the divine question asks why such an utterance of horror or

distress is happening. This point is repetitively indicated again in verse 15b. The peoples' sinful actions and rebelliousness against Yahweh have caused the suffering and the incurable pain. The question (v.15a) then provides for a divine indictment to the people (v.15b).

If vv.12-15 were part of a "Northern recension" (so Lohfink and Holladay), then this would refer to Yahweh's judgment of Northern Israel. But if this text is a later addition (noting its corruption within LXX) the text suggests a later dating, perhaps during the early post-exilic period. Thompson suggests that in verse 15b the repeated portion of the line might be a "kind of refrain.<sup>294</sup>" What kind of refrain Thompson never states: might it be a liturgical fragment from the cultus? Such an understanding could possibly point to the early post-exilic period, when the cultus was reinstated in Jerusalem and the experience of the exile was very fresh in the people's mind. It may also be a *remembrance* of the people's anguish in exile: a later dating is suggested by the statement עֲשִׂיתִי מָלֶךְ 17 (v.15b).

In stark contrast, verses 16-17 provide an announcement of future salvation. Yahweh himself will punish the nations who have oppressed the people. Those who have devoured, pillaged and despoiled God's people will now receive a similar fate from Yahweh's hand. Those who have caused the captivity of the people will now be turned from captors into captives. Could this be a reference to the

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<sup>294</sup>. Thompson, Jeremiah, 559.

Babylonians being overwhelmed by the Persians? If so, the reference would date at the *earliest* to the late exilic period. It might well also be a reference pointing to the "normal" historical experience of the ancient Middle East. Empires always were being swallowed up by other empires: this may simply be a statement of human experience.<sup>295</sup> These former "captors" have not only despised Yahweh's people, but also Zion, the holy place of Yahweh. Yahweh will hold these nations accountable for their actions.

We need to consider the use of Zion by MT but not by LXX in verse 17b. If the MT represents a later revision of an earlier text, we would need to provide a function and historical setting for the revised unit. Since the majority of scholars, however, consider verses 16-17 as being a late text and not authentic Jeremiah, the earlier/later text theory has problems. It may be possible that two separate textual traditions of this line existed side by side, coming from a common source (especially since the Hebrew consonants of MT and the proposed LXX *Vorlage* are quite close) with the MT evolving from Jerusalem and LXX from Egypt. This is the first of three uses of Zion (30:17; 31:6, 12) within the poetic portion of the "Book of Consolation". The term is more central to the salvific proclamation of Deutero-Isaiah than Jeremiah. Within the prophetic record Zion was primarily used: 1., to identify Jerusalem from a political point of view (i.e., the inhabitants of Zion); or 2., to

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295. See for example Isaiah 10:5-12, where Assyria is understood to have a time limit regarding their empire.

refer to Jerusalem as the abode of Yahweh and the place of his worship.<sup>296</sup> Within the twelve usages of Zion in Jeremiah, four refer to the political definition, five to the abode of Yahweh, and three are a combination of the two definitions.<sup>297</sup> Our present text is considered to be a combination of the two definitions. In this passage, when the peoples call Zion "outcast", they not only deride the inhabitants of Zion, but also insult Yahweh. The nations have only oppressed Zion because Yahweh has allowed it: they were his instrument of chastisement (verse 14). The nations' taunting of Zion, saying that she is no longer cared for, is incorrect. The nations, because of such insolence, will now themselves experience the wrath of Yahweh.

Verses 16-17 are thematically connected to verses 10-11. We suggest that vv.16-17 also appear to arise out of a similar, chronologically late *Sitz im Leben* as vv.10-11. There are certainly echoes of verses 12-15 appearing in verses 16-17: the argument for 1D7 being a "conversation director" makes sense. This does not, however, prove that a connection existed between these two units (12-15, 16-17) during the period of their primary proclamation. 1D7, even used as a conversation director, does not grant conclusive evidence that verses 12-17 should be

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296. See BDB, 851.

297. Where Zion is considered in a political manner: Jeremiah 4:6, 31; 6:2, 23. Where Zion is considered as the abode of Yahweh: Jeremiah 3:14; 31:6, 12; 50:4; 51:10. Where Zion is a combination of the definitions: Jeremiah 8:19; 14:19; 30:17.



considered as a single unit. From the perspective of *Gattung*, theological perspective<sup>298</sup> and simple logic<sup>299</sup> verses 16-17 appear to have been added to the preceding material (verses 12-14[15]) with the purpose of redirecting an older message of Jeremianic content. Contrary to Holladay's theory of a "Southern recension" of Jeremiah, we consider vv.16-17 to come from the same period as vv.10-11--the *post-exilic period*. This chronological placement is collaborated by our "*Gattungen* dating" methodology.

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298. A comment by A.C. Welch (*op.cit.*, 226) drives home this argument: the passage "...is entirely destitute of any demand for repentance, and it is not easy to believe that Jeremiah could have uttered anything which even appeared to suggest that Yahweh would take back the people on any but his own terms. Yet here He is made to appear promising to bring relief...merely because it has been called 'the rejected', Zion for whose state no man cares".

299. Carroll, *Chaos and Covenant*, 207, remarks: "Without insisting that the prophets were rigid practitioners of Aristotelian logic, we can still see, in the switch from Yahweh as enemy destroying the community to Yahweh the defender of the community against the enemies destroying it, a movement from one speaker to another, both using rather different conceptions to describe what is going on and speaking at different periods of time."

Jeremiah 30(37):18-22

18 כֹּה־

הֲנִי־שָׁב שְׁבוֹת אֶהְיֶה יַעֲקֹב וּמִשְׁכְּנֵי יוֹשְׁבֵי אֶרֶץ [אֶמְרֵי יְהוָה  
וּבְנִתָה עִיר עַל־תֵּלָה וְאֶרְמוֹן עַל־מִשְׁפָּט יֵשֵׁב:

19 וַיֵּצֵא מֵהֶם תּוֹדָה וְקוֹל מִשְׁחָקִים

וְהִרְבִּיתִּים וְלֹא יִמָּעֹט וְהִכְבִּדְתִּים וְלֹא יִצְעָרוּ:

20 וְהָיוּ בָנָיו כְּקֶרֶם וְעֲדָתוֹ לִפְנֵי תִכּוֹן

וּפְקַדְתִּי עַל כָּל־לִחְצָיו: 21 וְהָיָה אֲדִירָיו מִמֶּנּוּ

וּמִשְׁלֹ מִקְרָבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנָשָׂא אֵלַי

כִּי מִי הוּא זֶה עֹרֵב אֶת־לִבּוֹ לְנִשְׁתֹּ אֵלַי נָא־יְהוָה:

22 וְהִיָּיתֶם לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:

Metre: v.18, 4+2 (3), 3+3; v.19, 3+2, 2+2; vs.20, 21, 3+3,  
2+3, 3+3, 4+4.

Primary Gender Referral: Masculine

18 οὕτως εἶπεν κύριος ἰδοὺ ἐγὼ  
ἀποστρέψω τὴν ἀποικίαν Ἰακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλεήσω·  
καὶ οἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος αὐτῆς, καὶ ὁ ναὸς κατὰ  
τὸ κρίμα αὐτοῦ καθοδεῖται. 19 καὶ ἐξελεύσονται ἀπ' αὐτῶν ἄδοντες  
καὶ φωνὴ παιζόντων· καὶ πλεονάσω αὐτοῦς, καὶ οὐ μὴ ἐλαττω-  
θῶσιν. 20 καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὡς τὸ πρότερον, καὶ τὰ  
μαρτύρια αὐτῶν κατὰ πρόσωπόν μου ὀρθωθήσεται· καὶ ἐπισκέ-  
ψομαι τοὺς θλίβοντας αὐτούς. 21 καὶ ἔσονται ἰσχυρότεροι αὐτοῦ  
ἐπ' αὐτούς, καὶ ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσεται· καὶ συνάξω  
αὐτούς, καὶ ἀποστρέψουσιν πρὸς με· ὅτι τίς ἐστὶν οὗτος, ὃς ἔδω-  
κεν τὴν καρδίαν αὐτοῦ ἀποστρέψαι πρὸς με; φησὶν κύριος.

#### Form Evident in LXX

Messenger Formula,  
followed by Promise of  
Divine Intervention

Description of the  
Result of Yahweh's  
Action

#### Verse

18a

18b-21a

#### Form Evident in MT

Messenger Formula  
followed by Promise of  
Divine Intervention

Description of the  
Result of Yahweh's  
Action

Divine Promise of Forgiveness	21b	<u>Continuation of Above Category</u>
Not Present in LXX	22	<u>Bundesformular</u>

(1) Jeremiah 30(37):18-22 presents Yahweh's proposed program of "restoration" for Jacob. Lohfink, Bohmer and Holladay consider vv.18-21 to originate from the early ministry of Jeremiah<sup>300</sup>. We suggest because of the *Gattung* evidenced in this unit, as well as the vocabulary and imagery utilized, that the text is from the late exilic or post-exilic period. This dating is supported by the majority of scholars. The unit is an announcement of salvation, presenting a message regarding the reconstruction of the people after the disaster of vv.5-7, 12-15 has concluded, which is both specific and concrete. There are questions regarding the perimeters of the unit, especially since verse 22 appears in prose in the MT (with a change of person [to the second person] from the previous verses), and the verse is not witnessed by LXX. Internally there are numerous textual divergences between the MT and the LXX.

(2) Verse 18aa: יהוה אמר ככה/οὕτως εἴπεν κύριος. The use of the messenger formula denotes the beginning of a new unit. The theme of this material,<sup>301</sup> however, as well as the *Gattung* employed, suggest the

300. Lohfink considers vv.18-20a, 21a to be Strophe III of seven strophes of the young Jeremiah; Holladay considers vv.18-21 +31:1a yb to be Strophe III of seven strophes to the North. Bohmer considers vv.18-20 authentic Jeremiah.

301. This material thematically connects better with vv.10-11 than with vv.12-15, 16-17.

independence of this section from the unit(s) which precede it in the collection. The presence of "Thus said Yahweh" poetically overloads the line. The context of these verses, especially with the continuation of the divine "I" from verse 10ff., suggests that the messenger formula is a superfluous editorial addition<sup>302</sup>. Even if this is probable, the versions support MT<sup>303</sup>.

Verse 18a: שְׁבוּת אֶחָדִי יַעֲקֹב וּמִשְׁכַּנְתּוֹ אֶרְחֹם / Ἰδοὺ ἐγὼ ἀποστρέψω τὴν ἀποικίαν Ἰακωβ καὶ αἰχμαλωσίαν αὐτοῦ ἐλεήσω. A divine promise of intervention is presented: "Behold (cf. NEB, "Watch"), I will restore the fortunes of Jacob's tribes, and will have mercy upon his dwellings". The assonance of the word play שְׁבוּת שָׁב ("turn the captivity", but translated "restore the fortunes"<sup>304</sup>) is striking, and sets the tone for the remainder of this unit within the MT. V renders the phrase without interpretation of the idiom (*convertam conversionem*). T provides an interpretation

302. A position supported by Cornill, Volz and Weiser, *ad loc.*

303. Rudolph, Hyatt, Bright, Thompson and Carroll make no remarks which would question the presence of the messenger formula, *ad loc.* Bozak considers the presence of the messenger formula as a marker of poetic unit III. LXX, V and T each render the messenger formula.

304. The use of the "restoration of the fortunes" imagery is common within the second half of Jeremiah: in prose, Jer. 29:14; 30:3; 31:23; 32:44; 33:7, 11, 26; 49:6, 39; in poetry, here and in Jer. 48:47, where the reference is made concerning the fortunes of Moab. Regarding the idiom being translated "restore the fortunes", see: E.L. Dietrich, *swb sbwt: Die endzeitliche Wiederherstellung bei den Propheten*, BZAW 40 (1925); E. Baumann, "swb sbwt: Eine exegetische Untersuchung", ZAW NF 6[47] (1929), 17-44; W.L. Holladay, *The Root Subh in the Old Testament with Particular Reference to its Usages in Covenantal Texts*, Leiden, E.J. Brill, 1958, 110-115.

for the entire phrase, "Behold, I will bring back the exile of the land of Jacob". LXX understands the phrase to be referring to a *return*: "Behold I will personally 'bring back' (from ἀποστρέψω) the 'outcast colony' (ἀποικίαν) of Jacob"<sup>305</sup>. T offers a similar understanding with LXX of the multifaceted nature of the Hebrew יָשָׁב, presenting an amplification of the phrase, dealing more specifically with a *return* from the exile to the land of Jacob rather than a *restoration* of fortunes. The Hebrew *Vorlage* of the LXX apparently lacked "of the tents". Within the next phrase, "and on his dwellings I will have merciful love", V closely renders MT, *et tectis eius miserebor*. T translates "dwellings" as "cities". This appears to be stretching the understanding of יְדִיבֵתִי as "tabernacle, dwellings of Israel"<sup>306</sup>, perhaps providing a climactic emphasis for the T interpretation of MT עִיר in v.18b as "Jerusalem". LXX either has a different *Vorlage* or is indulging in an interpretation, rendering "and I will be compassionate (identical to MT) to his prisoners/captives (αἰχμαλωσίαν, יְשֻׁבֵּיתוֹ)". If LXX is interpreting, it is understanding MT "his places of dwelling" in light of the LXX "outcast colony" (from the previous phrase)<sup>307</sup>.

305. On rare occasions LXX translates שְׁבוּת with ἀποικίαν, cf. Hatch and Redpath, 131f. LXX appears to be intentionally calling attention to the "outcast" nature of the people, perhaps recalling the quotation of v.17b, "Because they called you 'Outcast'".

306. BDB, 1015.

307. Cf. Hatch and Redpath, *op.cit.*; Aq. uses ἀποικίαν to translate יְדִיבֵתִי.

If there is a different *Vorlage*, then the phrase is emphasizing the *specific* aspect of the exiles' return rather than the theme of restoration which follows in verses 19-20. The only other possibility is that the LXX translator misunderstood the intention of the previous Hebrew idiom *הָנִיחַ שְׁבוּת*. This is conceivable considering the great divergency of LXX from MT in the translation of the entire line. If the divergence is due to a different Hebrew *Vorlage*, however, the opening promise of divine intervention in the LXX contains a more specific "promise of return" motif than the "restoration of the fortunes" theme of the MT. We will in this instance, however, agree with MT, because of the climactic pattern of clans, dwellings, city.

Verse 18b: *וְיִבְנֶתָהּ יֶעָר עַל־הַקִּלְעֹן וְיִשְׁבּוּ עַל־שְׁמֵטוֹתָיָהּ*  
 καὶ αἰκοδομηθήσεται πόλις ἐπὶ τὸ ὕψος  
 αὐτῆς, καὶ ὁ ναὸς κατὰ τὸ κρίμα αὐτοῦ  
 καθεσθῆται. MT presents a picture of peace from the past typifying restoration: "And the city shall be rebuilt upon its rubble, and its citadel upon its appropriate place".<sup>307</sup> As to the identity of the city, LXX and V grant no specific clues: T provides a "specific" identification, "Jerusalem". Since Judah between 597-587 BC had become a "rump state" of the immediate area surrounding Jerusalem (a situation which did not change after the return of the exiles from Babylon) the designation of "city" may

307. NEB translates "Every city shall be rebuilt on its mound of ruins, every mansion shall have its familiar household".



well refer to this area in general.<sup>308</sup> The designation "rebuilt upon its rubble" offers no assistance in identification, since the practice of rebuilding upon an older occupation mound or "tell" was very common in this period. The second portion of the line in MT grants no greater perspective on the identity of the site: "and its citadel on its appropriate place".  $\text{ןוֹדָן}$  may be appropriately translated "palace, citadel or mansion"<sup>309</sup>. LXX, V and T provide a more distinctive identification regarding the object being rebuilt: it is the temple<sup>310</sup> (V *templum*; T  $\text{מִדְבַּר הַיְּדִיד}$ ). Rashi and Mezudath David follow T in their understanding of the designation, whereas Redak considers this to include both the palace and the temple.<sup>311</sup> If the city specifically being referred to is Jerusalem, the picture of "citadel" and Rashi's understanding of both palace and temple (since both were located together on the high ground of Jerusalem) fits. We will translate "temple" in agreement with LXX, V, and T.

Verse 19a:  $\text{וַיִּבְנוּ בְּיָמָיו הַמִּצְדָּה וְהַמִּשְׁכָּן וְהַמִּדְבָּר וְהַמִּשְׁכָּן וְהַמִּדְבָּר}$  καὶ ἐξελεύσονται ἀπ' αὐτῶν ἄδοντες καὶ φωνή

308. See Bright, *op.cit.*, 286; Carroll, *op.cit.*, 583. Also see Cornill, *op.cit.*, 328; Hyatt, *op.cit.*, 1027, and Rudolph, *op.cit.*, 163, who consider the references "The city" and "the palace" as being used in a collective sense, referring to all the cities and palaces in the land. Cf. NEB, "Every city...every mansion".

309. BDB, 74. Also see Volz, *op.cit.*, 285, who translates "berg".

310. Volz, *ad.loc.*, considers any consideration of  $\text{ןוֹדָן}$  as "temple" inappropriate.

311. Rosenberg, *op.cit.*, 242.

παίζοντων. Not only will the buildings be restored, but the sound of the people will be far different from the cries heard previously in verses 5 and 15. The sound is one of exaltation: "songs of thanksgiving will go out from them, and the sound of making merry". The image is one of unrestricted songs of praise and laughter. There is hope for the present and the future. The reference to "songs of thanksgiving"<sup>312</sup> implies a liturgical, worshipful action<sup>313</sup>, with  $\text{הָלְלוּ}$  here referring to the people in worship.<sup>314</sup> LXX specifically translates "songs of thanksgiving" with the liturgically technical term for "singers" ( $\alpha\delta\omicron\nu\nu\tau\epsilon\varsigma$ ) in the temple.

Verse 19b:  $\text{וְהָרַבְתִּים וְהָלְלוּ וְהִשְׁבַּחְתִּים וְהִשְׁתַּבַּחְתִּים וְהִשְׁתַּבַּחְתִּים וְהִשְׁתַּבַּחְתִּים}$   
 $\kappa\alpha\iota \quad \pi\lambda\epsilon\omicron\nu\acute{\alpha}\sigma\omega \quad \alpha\upsilon\tau\omicron\upsilon\varsigma, \quad \kappa\alpha\iota \quad \omicron\upsilon \quad \mu\grave{\eta}$   
 $\acute{\epsilon}\lambda\alpha\pi\omega\theta\hat{\omega}\sigma\iota\nu.$  A divine promise phrased in the imperfect pictures the future as a time when Yahweh will reverse the fortunes of the population: "I will multiply them, and they shall not diminish; I will raise them to honor, and they shall not be insignificant". This is beautiful synonymous parallelism: however, LXX does not render the second cola of the line. Even though the second clause provides clear

312. THAT I, 675; D. Bach, "Rites et paroles dans l'Ancien Testament. Nouveaux éléments apportés par l'étude de Todah", VT 28 (1978), 10-19.

313. This is used many times within the Psalms as a liturgical response to Yahweh's actions, cf. Ps. 26:7; 42:5; 50:14, 23; 69:31; 95:2; 100:4; 147:7.

314. The MT has problems with its use of feminine  $\text{הָלְלוּ}$  not matching the masculine verb. Holladay suggests (using the phraseology of 33:11) that  $\text{הָלְלוּ}$  should be read as a masculine singular participle,  $\text{הֹלֵל}$ , and that  $\text{הָלְלוּ}$  depends on the participle ("he who brings [a thankoffering]"). The versions do not reflect this: we will maintain the MT reading.

synonymous parallelism with the first, this does not determine the line's originality within the unit. According to Rashi, Redak and Mezudath, the second clause of the line is a *repetition* of the previous one.<sup>315</sup> Cornill and Volz also consider the second clause to be an interpolation<sup>316</sup>. T provides a interpretation of the second phrase.<sup>317</sup> The first phrase contains echoes from Jeremiah's letter to the exiles (cf. Jeremiah 29:6 where  $\text{מְרִבָּה}$  and  $\text{מִבְּרִית}$  are also used), dealing with the need for the numerically diminished community to increase in numbers.<sup>318</sup> The second phrase contains no linguistic echoes within the Jeremianic tradition<sup>319</sup>. What reason would there be for the LXX to exclude it, unless it was not in its Hebrew *Vorlage*? Even though the style of the phrases is similar, it is not probable that the LXX translator would *intentionally* delete the second phrase. We will follow the LXX witness in our English translation (below).

Verse 20a:  $\text{וְיִבְרֶכְךָ בְּכָל יְמֵי חַיֶּיךָ}$   $\text{וְיִבְרֶכְךָ בְּכָל יְמֵי חַיֶּיךָ}$   
 καὶ εἰσελεύσονται οἱ υἱοὶ αὐτῶν ὥς τὸ

315. Rosenberg, *op.cit.*, 242.

316. Cornill, *op.cit.*, 328; Volz, *op.cit.*, 279, 285.

317. "And I will strengthen them, and they shall not be weak".

318. This may be a memory of the promise given to Abraham (Gen. 12:2; 13:16; 15:5) and Jacob (Gen. 28:14). As to the people not being numerous, this may perhaps recall Deut. 7:7ff, referring to Yahweh's choice of the "fewest of all the peoples".

319. The parallel thought of honor and dishonor is familiar to the wisdom tradition, cf. Job 14:21, "His sons come to honor ( $\text{כְּבוֹד}$ ) and he does not know it; they are despised ( $\text{וַיִּצְעַר}$ ), and he does not perceive it".

πρότερον, καὶ τὰ μαρτύρια αὐτῶν κατὰ  
 προσώπον μου ὁρθωθήσεται. The transition from  
 v.19ba is logical. As the people increase in number (from  
 their diminished state) the situation of the past will be  
 renewed: "And his sons will be as in ancient times, and  
 before my face their congregation will be established".  
 This sentiment echoes Jeremiah's glamorized thoughts of the  
 "old days/times" of chapter 2. LXX renders the first phrase  
 "and their sons will come in/go out (using  
 εἰσερχομαι) as in former times", possibly reading  
 יִבְרָךְ instead of MT יִבְרָךְ. The sequence between  
 v.19ba and v.20a is seen in T, "and their children shall  
 increase as formerly". The old days are being remembered  
 very positively, and are held up as hope for the future.  
 The divine promise is being restated: "as it once was, it  
 shall be again" (NEB, "Their sons shall be what they once  
 were"). The fortunes of the people will be restored in the  
 lives of their progeny. The congregation of the  
 people<sup>320</sup> will also be established at this time. The  
 use of יִשְׁתַּבַּח is primarily common to the Priestly writer  
 (115 usages), but its presence may not be an indicator of  
 the lateness of this passage, since the word was employed  
 during the pre-exilic period (I Kings 8:5; 12:20; Hosea  
 7:12).<sup>321</sup> Rather than using ἐκκλησία or

320. NEB translates "and their community", though this tends to diminish the connection of יִשְׁתַּבַּח with the "worship" community, i.e., the "congregation". See KB<sup>2</sup>, 682; TWAT V, 1087-88.

321. Agreeing with Bright, *op.cit.*, 280, over against Peake, *op.cit.*, 78, and Hyatt, *op.cit.*, 1027. The word is the one normally used for the

συναγωγή<sup>322</sup>, the LXX renders "congregation" with μαρτύρια, "witness"<sup>323</sup>. V provides a "generic" term for a community gathering (*coetus*). T presents a slight interpretation by rendering it in the plural, which may betray the late dating of this version's compilation (after the destruction of Jerusalem and the loss of the central congregation of the faithful). The worshipping community is to be established (LXX uses the 3rd singular future passive of ὁρθόω, "it shall be established again") before Yahweh's face, thus assuring the people of Yahweh's presence with them.

Verse 20b: יִצְחָק לֹדֹם וְיָוֶה יִתְּנֶנּוּ/ καὶ ἐπισκέψομαι τοὺς θλίβοτάς αὐτούς. This phrase harks back to vv.10c and 16: "and I will punish all who oppress them" (cf. NEB, "I will punish all their oppressors"). LXX and V reflect the phrase. T renders a paraphrase of what "punishment" God will bring to the people's oppressors: he will visit them with evil". Yahweh's protection is promised to the people, again "remembering" the "good old days" before the exile. Duhm considers this clause to be a superfluous interruption in the context of the unit<sup>324</sup>, though the thought of the

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people's cultic and political assemblies. The only plausible case which may be argued by this word's presence is that if it is not common within the Jeremiah corpus, then this passage comes from a context different than the rest of the Jeremiah tradition.

322. The normal term used to translate יָוֶה (127 times).

323. BDB, 729. The LXX translator misunderstood the word within the context of the clause, taking יִתְּנֶנּוּ for יָוֶה and not יָוֶה.

324. Duhm, *ad.loc.*

line is not contradictory either to the "restoration of fortunes" theme, nor earlier references regarding oppressors (30:11, 16).

Verse 21a+ba: נָצַח בְּקִרְבָּם וְשָׂדֵה נִסְכָּם מִדִּירָם וְהָיָה/ καὶ ἔσονται ἰσχυρότεροι αὐτοῦ ἐπ' αὐτούς, καὶ ὁ ἄρχων αὐτοῦ ἐξ αὐτοῦ ἐξελεύσθῃσι. καὶ συνάξω αὐτούς. A "mighty one"<sup>325</sup> who will arise from the people and become their ruler is a part of the restoration program: "And their prince shall be one of themselves, and their ruler will come forth from their midst" (cf. NEB "a ruler shall appear, one of themselves, a governor shall arise from their own number"). Redak understands מִדִּירָם as a coming princely ruler in messianic terms<sup>326</sup>, following T interpretation of "mighty one" as "king", and "ruler" as "anointed one". Calvin also understands the reference as being messianic<sup>327</sup>, though Cornill, Volz, Rudolph, and Hyatt are certain this is not a messianic prophecy<sup>328</sup>. The injunction of Deuteronomy 17:15, that the people's "king" should come from the midst of your brethren", may be influencing this text.

Verse 21bb: וְהָיָה מִדִּירָם וְשָׂדֵה נִסְכָּם מִדִּירָם/ καὶ ἀποστρέψουσιν πρὸς με. The clause opens with a

325. Rashi's understanding of מִדִּירָם ("his mighty one"), Rosenberg, *ad.loc.*. See KB<sup>2</sup>, 11, which also understands the word to mean "mighty one". BDB, 12, amplifies the definition as "majestic one, nobles, chieftains". Cf. THAT I, 39; TWAT I, 79.

326. Rosenberg, *ad.loc.*

327. Calvin, *op.cit.*, 42-43.

328. *ad.loc.*



technical term normally used in the presentation or dedication of an offering by a priest<sup>329</sup> in describing an action of the "mighty one": "and I will bring him near and he will approach me" (cf. NEB "I will myself bring him near and so he shall approach me"). The mighty one will also serve as a priest.<sup>330</sup> V, Aq. and Sym. reflect MT. Verse 21bb context is cultic<sup>331</sup>. LXX and T do not ascribe any specific priestly characteristics to these rulers, instead referring to the gathering together of the people (LXX συνάξω αὐτούς) by Yahweh. LXX uses the same verb as when it translated לָקָם at verse 18a, ἀποστρέψω, understanding the clause as a restatement of a divinely directed return of the people "before me" (i.e., in worship). T appears to be following the same tradition, "and I will bring them near, and they shall assemble to my worship". The theme of return, specifically to the worship of Yahweh under a priest/ruler's direction, continues in both LXX and T in verse 21c.

Verse 21c: כִּי דַם יְגִוּוֹה עָרַב לְמִלְחָמָה לְגִשְׁתָּ לְמָן כִּי  
 כִּי יִהְיֶה/וֹדֵי רִים עֹשִׂים עֹדֶת, וְסָ עָשָׂה טֶהֱ  
 καρδίαν αὐτοῦ ἀποστρέψαι πρὸς με; φησὶν κύριος.

329. See BDB, 897 on the use of לָקָם.

330. Condamin, *op.cit.*, 220; Rudolph, *op.cit.*, 193; Bright, *op.cit.*, 280; Thompson, *op.cit.*, 562; Böhmer, *op.cit.*, 65.

331. Holladay notes: "The connotation of 'bring near' is cultic: other than the present passage the only context in which the verb (לָקָם) appears in the hip'il stem with Yahweh as subject is Num 16:5 and 10, where Yahweh brings the priests near (to himself at the altar), and the only passage where the qal stem appears with the king as subject is 2 Kgs 16:12, where the king draws near to the altar in Jerusalem which was made on the pattern of the one in Damascus", Jeremiah 2, 179.

A reflective question is offered in MT, מִי־נִלָּא יָד, which continues the thought of the previous line: "For who would (Bright, "Who otherwise would be so bold") give his heart in pledge to come near me, declares Yahweh." NEB translates MT as a statement which clarifies the action of Yahweh in the previous line, "for no one ventures of himself to approach me". The message of the line implies the immense risk of a person attempting to approach Yahweh, figuratively mortgaging their life,<sup>332</sup> without first being divinely summoned. The line continues the priestly image of v.21bb. V, Aq. and Sym. follow MT. LXX presents a different understanding of the clause, with the person who has given their heart in pledge to Yahweh being able to *return* (rather than MT "approach") before Yahweh (ἀποστρέψαι πρὸς με). Worship is central to the theme of the clause. LXX presents a means whereby the *people may return* before Yahweh. Those who have given their hearts to Yahweh may return. The theme of *return*, more than *restoration*, is again emphasized. T appears to be following a similar tradition as LXX, "For who is he whose heart delights to draw near to my worship". This also builds upon the previous clause where the action by Yahweh gathers the people together for worship (not the mighty one/priest figure of MT). A return for the purpose of worshipping Yahweh is the message within T. The closing formula, "declares Yahweh", is present within LXX, V and T.

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332. BDB, 786; H.W. Wolff, *Anthropology of the Old Testament*, trans. M. Kohl, SCM Press, London, 1974, 54.

As the LXX does not contain verse 22, this may be an indicator of the original end of the unit.

Verse 22: וְהָיִיתָ לִּי לְעָם וְאֲנִי אֶהְיֶה לָּכֶם אֱלֹהִים  
 W, T, Sym. and Θ reflect the *Bundesformular*<sup>333</sup> which affirms the Yahwistic covenant: "And you (NIV, NEB, "So you") shall be my people, and I will be your God". In MT, the verse appears as prose<sup>334</sup> (BHK, BHS) in the midst of poetry. The verse also changes from the third person discourse of verses 18-21 to the second person.<sup>335</sup> Had the line read , "So they shall be my people, and I will be their God",<sup>336</sup> the transition of poetry to prose would not have been so abrupt: No versional sources, however, witness this possibility. The verse stands out from its context. Theologically the verse serves as an editorial summation of the intent of Yahweh's action of restoration for Jacob: a covenant relationship will exist (perhaps when the acts of restoration have been accomplished?) between God and his people<sup>337</sup>. The

333. Cf. K. Baltzer, *The Covenant Formulary in the Old Testament*, trans. D.E. Green, Fortress Press, Philadelphia, 1971, 37; P. Kalluveettil, *Declaration and Covenant. A Comprehensive Review of Covenant Formulae from the Old Testament and the Ancient Near East*, AnBib 88, Biblical Institute Press, Rome, 1982, 108-11.

334. The *Bundesformular* appears only in prose within Jeremiah (cf. 31:1, 33).

335. This shift in person causes Volz, *op.cit.*, 275, and Condamin, *op.cit.*, 220, to view 30:22 as a gloss. Other scholars consider v.22 as secondary or editorial.

336. Both Jeremiah 31:1 and 33 appear in the third person, not the second person.

337. Such a theological concept could be Deuteronomistic in orientation. See S. Herrmann, *Die prophetischen Heilserwartungen im Alten Testament*, 221-222.

verse may be anticipating the covenant formula of 31:1: it may be an indicator of a previous arrangement within the consolation collection, when verses 22-24 were not a part of the collection.<sup>338</sup> The verse may also be reflecting the hopes of a later historical period.<sup>339</sup> In such a situation the line (as it presently stands in the second person) appears to be a cultic phrase or sentence, stated by a priest or other cultic representative to a gathered community. This would lead us to the position that verse 22 reflects a cultic usage of the unit, *unique to the Jerusalem community* but not to the Egyptian community which provided the LXX *Vorlage*. As it stands in the present text v.22 is evidently not an original part of the previous unit, and should be considered as a secondary, interpretive gloss.

Verses 18-21 present an announcement of salvation. The focus of this announcement is summed up by the "restoration of the fortunes" theme within verse 18. This restoration will be evident through the rebuilding of

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338. We will come to the conclusion (below) that verses 23-24 are an editorial insertion from a previous section (Jeremiah 23:19-20). No major scholars promote this concept of verse 22 being a partial dittography of 31:1 by reason of the insertion of vv.23-24, though I believe it is an arguable thesis: 31:1, though rendered in prose, is presented in the third person, as is chapter 30:18-21. This leaves the question, however, why the proposed dittography appears in the second person.

339. See Carroll, *op.cit.*, 584-85, where he comments: "The great upheavals of the sixth century have created the conditions in which, with the restoration of Israel's fortunes, the plan may be realized. The destruction of the old institutions has cleared the ground for rebuilding a new community which will combine the old and the new in the proportions believed to be desirable. Then the reciprocal relationship of v.22 will be achieved."

cities, sounds of merriment and thanksgiving among the people, the increase of the people (in numbers), the reinstitution of the congregation of Yahweh, and the advent of a native ruler. The MT and V present this with the emphasis placed on the *restoration* of the people's fortunes, while the LXX and T place greater stress on the *return* of the people from exile. Our methodology of "*Gattungen* dating" would place this passage within the exilic or post-exilic period.

The three major themes of the Israelites' restoration in the land during the post-exilic period are present within LXX: the Temple; the new community and new age; and the people's response.<sup>340</sup> LXX and T emphasis on the return of the exiles more than the restoration appears to refer back to the early post-exilic period, when the need to reestablish continuity with the institutions (temple, rulers) living conditions (the temple being built on its appropriate place, sons being as in the old times, established congregation), and memories of a better past (songs of thanksgiving, fertility, the ruler being one of themselves) dominated the community's life. For LXX the restoration of fortunes is a divinely directed result of the exiles returning. Continuity with the past, and the sense of authority and stability it would bring to the returnees appear to be of primary importance.

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340. These are the classic concerns of the early to mid post-exilic period as evidenced in Haggai and Zechariah.

The second phrase of verse 19b(MT) speaks to a situation of oppression well understood by those who have been dominated by a foreign power: dishonor, insignificance, inferiority. Is this then a historical statement of the exilic, post-exilic or even later communities concerning their political impotence? If the MT is a product of the Palestinian/Judean area this may be a statement of the area regarding the low self-esteem and perspective of the Jerusalem community, datable anywhere from the exilic period to the Hasmonean. It may reflect the communities' frustration with their weakened state as compared with the Samaritan community (c.450 B.C.), thus reflected in MT but not LXX.

The reference to a ruler who "shall arise from their midst" certainly is intended to remember Deuteronomy 17:15. The point of the Deuteronomy passage speaks to the hopes of the exilic (and even later) community. The Davidic dynasty must be an echo of the past rather than the present reality of the speaker. The requirement for continuity is needed within the community of the returnees after the discontinuity of the exile. The terminology used reflects the historical period after the return of the Judean exiles from Babylon, when foreign governors were appointed to rule the area. From time to time these governors were Jews (i.e., Zerubbabel, Nehemiah): might the reference come from one of these historical periods? Holladay considers this verse to refer to Josiah's time, with the image being transformed to a "future" king in the "Southern recension".



Duhm considers this clause to reflect the Maccabean period, when a number of the rulers also functioned as high priests<sup>341</sup>. As we noted above, vv.18-21 are from the late exilic or early post-exilic period. Certainly the historical period of a high priest/ruler is post-exilic, but not necessarily as late as the Maccabean rule. Zechariah 6:9-15 shows a period much earlier (520-500 BC) than the Maccabean where the high priest was crowned as the leader of the people.<sup>342</sup> The passage is certainly dealing with issues of continuity within the post-exilic community.

Verse 22 is a direct statement from Yahweh to his people ("I" and "you", respectively), affirming a covenant relationship. It is presented in the same manner as when a priest or cultic representative would speak to the people within the worshiping community. This verse is not present within the LXX, however, and may be the product of the post-exilic community of Jerusalem after the time of Haggai and Zechariah. Since renewal of the covenant was central to the Jerusalem community by Nehemiah's day (Neh. 8:1ff), the additional cultic line was probably added after LXX and MT emerged as separate textual families, no later than the Nehemiah period.

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341. Duhm, *ad.loc.*

342. This unit from Zechariah contains many textual and interpretation difficulties. It does, however, point to a time when the high priest was also considered the "ruler" of the people, evident not only by the withdrawal of Zerubbabel by the Persians, but by the reworking of the text of Zechariah 6:11 to indicate the high priest Joshua as being the designated ruler of Yahweh.

Jeremiah 30(37):23-24

הַנִּהְיָ וְסִעֲרַת יְהוָה חֲמָהּ יֵצֵאָה סֶעַר מִתְנַזֵּרָה<sup>23</sup>  
 עַל רֹאשׁ רְשָׁעִים יְחֹל: <sup>24</sup> לֹא יָשׁוּב חֲרוֹן אֶף-יְהוָה  
 עַד-עֲשֹׂתוֹ וְעַד-הִקְיָמוֹ מִזְמוֹת לְבָו  
 בְּאַחֲרֵית הַיָּמִים הַתְּבוֹנָנוּ כֹּהֵל:

metre: 4+2, 3+3, 2+2, 2+2

Primary Gender Referral: Masculine

<sup>23</sup> ὅτι

ὁργὴ κυρίου ἐξηλθεν θυμώδης, ἐξηλθεν ὁργὴ στρεφόμενη, ἐπ' ἀσε-  
 βεῖς ἦξει. <sup>24</sup> οὐ μὴ ἀποστραφῇ ὁργὴ θυμοῦ κυρίου, ἕως ποιήσῃ  
 καὶ ἕως καταστήσῃ ἐγχείρημα καρδίας αὐτοῦ· ἐπ' ἐσχάτων τῶν  
 ἡμερῶν γινώσεσθε αὐτά.

<u>Form evident in LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Prophecy of Disaster	23-24	Prophecy of Disaster
Prediction of Disaster The Wrath of Yahweh	23	Prediction of Disaster The Wrath of Yahweh
Motive Clause	24	Motive Clause

(1) Verses 23-24 'constitute a "floating oracle" of disaster, having appeared previously within the Jeremiah corpus at 23:19-20 with very minor variations.<sup>343</sup> Whether these verses would best fit in the context of the "Book of Consolation" (thus providing judgment for the "wicked" enemies of God's people) or in the polemic against the false prophets cycle in chapter 23 has been debated without consensus. That the tradition placed these verses

<sup>343</sup>. 30:23 reads סֶעַר מִתְנַזֵּרָה, whereas 20:19 presents 77111111 71111; 23:20 does not contain the 1111 of 30:24; 23:20 has בִּינָה concluding the sentence.

within two different settings causes doubt as to their suitability in either location. Redak theorizes that verses 23-24 are a prophecy for the future, and that their repetition from 23:19-20 is for added emphasis<sup>344</sup>. The majority of scholars consider these verses to be an editorial insertion within chapter 30: Duhm and Böhmer consider verses 23-24 to be in their the original context within chapter 30.<sup>345</sup> Bozak considers verses 23-24, as well as 31:1 the second stanza of a third poem within the collection (therefore appropriately placed).<sup>346</sup> If the verses are an insertion, their purpose in the context of the "Book of Consolation" becomes an issue. Because of the difference in form and literary style, we have separated verses 23-24 from 31:1; however, it will become apparent through our examination that these two units work together to form an editorial bridge between the materials of chapter 30 and 31. This process of "bridgemaking" between chapters 30-31 emphasizes and highlights the intrusive nature of verses 23-24.

(2) Verse 23: כְּהִנֵּה סַעֲרַת יְהוָה כֹּסֶם יִצְאָה סֶעַר סַתְּגוּרָה  
 יְהוָה יִשְׁעֵי אֵשׁ אֵשׁ / ὅτι ὀργὴ κυρίου ἐξηλθεν  
 θυμώδης, ἐξηλθεν ὀργὴ στρεφόμενη, ἐπ  
 ἄσεβεις ἥξει. Yahweh's fury erupts in wrath upon  
 the wicked: "See what a scorching wind has gone out from

344. Rosenberg, *op.cit.*, 243.

345. Duhm, *ad.loc.*; Böhmer, *op.cit.*, 65-66; cf. Carroll, Jeremiah, 585-586, who also argues in favor of the chapter 30 context, but admits his argument "is not a strong case, but neither placement of these verses is contextually felicitous."

346. Bozak, *op.cit.*, 67ff.

the LORD, a sweeping whirlwind. It whirls around the heads of the wicked" (NEB). LXX does not render "Behold/See!", instead introducing the verse with a recitative *ὅτι*, normally used to introduce a direct statement equivalent to inverted commas. Rashi interprets the "sweeping whirlwind" to be a "settling storm" which will come to rest on the heads of the wicked.<sup>347</sup> Koehler-Baumgartner understands *מְבַרְבֵּר* as a whirling storm (a tornado).<sup>348</sup> LXX communicates the fierce fury and anger of Yahweh which will whirl around the wicked, yet softens the storm imagery of v.23a. The meaning of the verse is metaphorical: the savage fury of a desert tempest and Yahweh's anger provide similar, destructive results. Yahweh's anger will be directed toward the wicked. The word which generally stands in parallel with the "wicked" is "righteous". Such an interpretive understanding of "wicked" would imply that they are either people out of relationship with Yahweh, or those who oppress the righteous. This would include not only the "heathens",<sup>349</sup> but also "unrighteous" members of Israel as well. As Peake notes<sup>350</sup>, such an interpretation of the wicked illustrates that a sifting blast of judgment is to go through the people before a restoration of fortunes can take place. Such a thought is contradictory to the context of surrounding verses, emphasizing the intrusive nature of vv.23-24.

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347. *מְבַרְבֵּר* is a word considered untranslatable by Volz, *op.cit.*, 276.

348. See KB<sup>2</sup>, 281.

349. So Rashi, Rosenberg, *ad.loc.*

350. Peake, Jeremiah: Lamentations II, 79.

Verse 24a+b: יתוע־עַן תִּהְיֶה־נָּא וַיִּן בַּיָּד אֵל  
 וַיִּן מִלִּפְנֵי־יְהוָה/ וְעַתָּה מִן־הַיָּד אֵל  
 θυμοῦ κυρίου, ἕως ποιήσῃ καὶ ἕως καταστήσῃ  
 ἐγχείρημα καρδίας αὐτοῦ. The blast of Yahweh's  
 anger will not endure forever, but is an action limited by  
 God's intentions: "the fierce anger of Yahweh will not be  
 turned (NEB "turned aside") until he has performed and  
 achieved his heart's intent". Verse 24b points back to  
 Yahweh in v.24a, presenting a motive clause for God's  
 activity. The use of וַיִּן prompts questions as to  
 whether this is related to its previous use in verse 18. In  
 verse 18, however, וַיִּן is used within an idiomatic  
 phrase, whereas in v.24a the verb communicates a different  
 meaning altogether. The presence of וַיִּן in both units  
 may well have been originally (e.g., in the respective units  
 original transmissions) coincidental, but then intentionally  
 used by the compiler to form both a closure to the previous  
 poetry (30:5-7, 10-22) and a bridge to chapter 31. The  
 interrelationship between v.24c and 31:1 (discussed below)  
 points to an intentional act of transition between the two  
 chapters. This emphasizes the intrusive nature of 30:23-24,  
 and the use of this material by the compiler outside of its  
 original setting. We judge the presence of the two uses of  
 וַיִּן to be used intentionally by the compiler to bridge  
 between the poetic sections which precede and follow these  
 verses. It appears uncomfortable with the anthropomorphic  
 reference, "the intention of [Yahweh's] heart", and

paraphrases "his good pleasure". Both LXX and V follow MT throughout v.24a+b.

Verse 24c: בַּחֲמֵשׁ יָמִים תִּתְּבוֹנֵנוּ / ἐν ἑσχάτων τῶν ἡμερῶν γνώσεσθε αὐτά. This statement appears formulaic in its presentation. Using the hithpo'lel of בַּחֲמֵשׁ יָמִים, the line indicates an identity with the subject and the object of the verse. Those people being addressed by the oracle (this is Judah in 23:20; it would refer here to the recipients of the message of comfort, the exiles or their descendants) will understand the action of Yahweh's wrath only after it has been completed "in the latter days". Rosenberg understands בַּחֲמֵשׁ יָמִים to mean "At the end of days", presenting an eschatological interpretation to the line.<sup>351</sup> Cornill, Volz, Rudolph, and Weiser, when referring to this line in 23:20, do not consider it to be an eschatological phrase.<sup>352</sup> We suggest, however, that the placement of this unit within the context of the "Book of Consolation" changes the character of verses 23-24 to eschatological material, and that v.24c is an eschatological phrase.<sup>353</sup> Hyatt ascertains that the editor of chapters 30-31 has taken over these verses and added them to 31:1 to give an eschatological tone to the

351. *Idem.*, 191, 243. In this he follows Mezudath David (who understands the phrase to mean "At the time of the redemption") and Abrabanel ("when I wreak vengeance upon the nations").

352. Cornill, Volz, Rudolph, Weiser, *ad.loc.*

353. T. Vriezen, "Prophecy and Eschatology", Congress Volume: Copenhagen 1953, VTS 1, E.J. Brill, 1953, 202, note 2; G.W. Buchanan, "Eschatology and the 'End of Days'," JNES 20 (1961), 190-191.



predictions of restoration.<sup>354</sup> The editorial introduction to 31:1, "At that time", connects the thought of v.24c with 31:1. At "the end of days" (T v.24ca) the people will understand the intention of Yahweh's action of anger against the "wicked". The plans of Yahweh's heart will have been established, and the people will return to a reinstituted (i.e. post-exilic temple) covenant relationship with their God (31:1).

(3) Verses 23-24 constitute a prophecy of disaster. The verses' presence here is due to the action of the compiler. By means of the context into which they have been inserted, the verses provide an eschatological tone to the predictions of restoration. They thus serve as a closure for the image of restored fortunes from 30:18-22. Verses 23-24, in combination with 31:1 ("At that time" of 31:1 referring back to 30:24c) also serve as a bridge between chapters 30-31. Such a "bridge" between the two chapters suggests the possibility of two poetic collections (30:5-7, 10-22; 31:2ff.) being merged into one during the compilation process, or the activity of the redactor placing together various units of suitable material to communicate a message of consolation.

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354. Hyatt, *ad.loc.*

Jeremiah 31(38):1

31 בַּעַת הַהִיא נֹאמַיְהוָה אֶתִּיה לְאֵלֵיהֶם לְכָל מְשַׁפְּחוֹת יִשְׂרָאֵל  
וְהָמָּה יִהְיוּ לִי לְעָם:

Primary Gender Referral: Masculine

38 Ἐν τῷ χρόνῳ ἐκείνῳ, εἶπεν κύριος, ἔσομαι εἰς θεὸν τῷ γένει  
Ἰσραὴλ, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν.

Form evident in LXXVerseForm Evident in MT

Editorial Title Employing 1  
**Bundesformular**  
Editorial Amplifier  
for 31:2ff

Editorial Title Employing  
**Bundesformular**  
Editorial Amplifier  
for 31:2ff

(1) Jeremiah 31:1 has been discussed above as being an editorial bridge (along with 30:23-24) between chapters 30 and 31. The verse is written in prose, thus standing out by its very literary style from the surrounding verses.

(2) Verse 1: בַּעַת הַהִיא נֹאמַיְהוָה אֶתִּיה לְאֵלֵיהֶם לְכָל מְשַׁפְּחוֹת יִשְׂרָאֵל וְהָמָּה יִהְיוּ לִי לְעָם  
Ἐν τῷ χρόνῳ ἐκείνῳ, εἶπεν κύριος, ἔσομαι εἰς θεὸν τῷ γένει Ἰσραὴλ, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. This verse reminds the hearers that Yahweh, the covenantal God, will again restore the fortunes of his covenantal people: "At that time, Yahweh declares, I will become God of all the families of Israel, and they shall become my people". An introductory statement "At that time" connects the line of thought with 30:24c. This is then followed by the traditional language of the *Bundesformular*, though Lohfink considers that the

reference to "all the families of Israel" is an amplification of the formula.<sup>355</sup> The connection between the two verses on the part of the compiler is (intentional but) awkward, with v.1b shifting back to the third person of 30:23-24b, rather than the second person of 30:24c. LXX closely reflects the MT, with the one exception of referring to the *family*<sup>356</sup> (τῆ γένει Ισραηλ) of Israel rather than MT "all the *families*". T paraphrases "seed" instead of "families", though this implies an inclusive and plural image. Carroll suggests that the MT usage of the plural "may represent the development of the second edition (MT) in terms of the widespread diaspora"<sup>357</sup>.

(3) Rudolph, Weiser and Carroll make note of the similarity between 31:1 and 30:22 because of the *Bundesformular*. The similarity is in terms of covenantal thought, but not in terms of usage: 30:22 appears like an oracular statement from a cultic representative (2nd person), whereas 31:1 appears as a divine promise for the future (נִתְּנָה לָנוּ). In my discussion of 30:22 (above) I noted the rough transition between verses 18-21 and 22. A third person statement, pointing to the future, would fit more easily and smoothly at the point where 30:22(MT) intrudes on the collection. Since 30:22 presents the probability of being an editorial addition, and 30:23-24 is most probably an editorial

355. See Lohfink, "Der Junge Jeremia", 355, note 21.

356. J. Pedersen, *Israel I-II*, 48; a reference to one family indicates the *commonality* of this group of people.

357. Carroll, *op.cit.*, 586.

insertion connected to 31:1 by the introductory statement "At that time", it is possible to consider that at some time earlier than is represented by our present editions, 30:18-21 was originally followed by 31:1b. As 30:23-24 presently stand, they serve as a bridge between the two chapters. Without these verses, as well as 30:22 and 31:1a, such a bridge is unnecessary. This leaves us with a question: why would such an insertion (30:22-31:1a) be made? There are, unfortunately, no certain answers to such a query.

Jeremiah 31(38):2-6

2 כֹּה אָמַר יְהוָה  
 מֵצֵא חַן בְּמִדְבָּר עִם שְׂרִידֵי חָרֵב  
 הָלוֹךְ לְהַרְגִיעוֹ יִשְׂרָאֵל: 3 מִדְּחֹק יְהוָה נִרְאָה לִי<sup>a</sup>  
 וְאַהֲבָתִי עוֹלָם אֶהְבֶּתִּיךָ עַל־כֵּן מִשְׁכְּתִיךָ חֲסֹד:<sup>c</sup>  
 4 עוֹד אֲבָנֶיךָ וְנִבְנִית בְּחוֹלֹת יִשְׂרָאֵל  
 עוֹד תַּעֲרִי חֲפִיךָ וַיֵּצֵאֲת בְּמַחֹלָה מִשְׁחָקִים:  
 5 עוֹד תִּטְעִי כֶרֶםִּים בְּהָרֵי שְׁמֶרֶן<sup>a</sup> נִטְעוּ נִטְעִים וְחִלְלִי<sup>ab</sup>:  
 6 כִּי יִשְׁׁיוּם אֶקְרָאוּ נִצְרִים<sup>a</sup> בְּתֵר אֶפְרַיִם  
 קוֹמוּ וְנַעֲלֶה צִיּוֹן אֶל־יְהוָה אֱלֹהֵינוּ:

metre: v.2/3, 3+3, 3+3, 3+3; v.4, 3+2, 3+3; v.5, 3+2;  
v.6, 3+2, 3+2

Primary Gender Referral: Feminine

2 οὕτως εἶπεν κύριος Εὐ-  
 ρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρᾳ· βαδίσате καὶ  
 μὴ ὀλέσητε τὸν Ἰσραὴλ. 3 κύριος πόρρωθεν ὤφθη αὐτῷ Ἀγάπησιν  
 αἰωνίαν ἠγάπησά σε, διὰ τοῦτο εἴλकुσά σε εἰς οἰκτίρημα. 4 ἔτι οἰ-  
 κοδομήσω σε, καὶ οἰκοδομηθήσῃ, παρθένος Ἰσραὴλ· ἔτι λήμψῃ  
 τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παιζόντων. 5 ἔτι φυ-  
 τεύσατε ἀμπελῶνας ἐν ὄρεσιν Σαμαρείας, φυτεύσατε καὶ αἰνέσατε.  
 6 ὅτι ἔστιν ἡμέρα κλήσεως ἀπολογουμένων ἐν ὄρεσιν Ἐφραιμ Ἀνά-  
 στητε καὶ ἀνάβητε εἰς Σιών πρὸς κύριον τὸν θεὸν ἡμῶν.

<u>Form evident in LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Announcement of Salvation	2-6	Announcement of Salvation
Messenger Formula	2a	Messenger Formula
Description of People's Situation in Light of Salvation History Divine Speech to People	2b	Description of People's Situation in Light of Salvation History <u>Divine Soliloquy</u>
Statement of Divine Intervention	2c	<u>Same as above</u>

Introduction of Divine Statement to the People (following in v.3b)	3a	Introduction of Divine Statement to the People (following in v.3b)
Yahweh's Declaration of Love for Israel	3b	Yahweh's Declaration of Love for Israel
Statement of the Results of Yahweh's Action	4-6	Statement of the Results of Yahweh's Action
Three Clauses Beginning with "again"	4-5	Three Clauses Beginning with "again"
Fourth Culminating Action	6	Fourth Culminating Action

(1) Scholars have presented three different hypotheses regarding the historical period from which verses 2-6 may have come. Duhm, Cornill, Peake, Volz, Rudolph, Leslie, Bright, Böhmer, Lohfink, Thompson and Holladay each consider these verses to have come from an earlier period of Jeremiah's ministry, addressing the remnant of the northern kingdom during the reign of Josiah. Among these scholars, Cornill alone questions the dating of verse 6, as well as its appropriateness to the preceding unit (verses 2-5). He doubts that v.6 was an original part of the poem, the problem being the relationship of this verse to other comments by Jeremiah regarding the temple (cf. 7:12f.)<sup>358</sup>. With regard to form, v.6 breaks from the previous pattern of divine actions each prefixed with *וַיִּבֶן*. The reference to an Ephraimite extolling Zion also prompts questions. These discrepancies, however, are not insurmountable. The references to the vineyard keepers and the hill country of Ephraim of v.6 connect with the images of v.5; the schism between the northern and southern

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358. Cornill, *op.cit.*, 333-334.



Kingdoms was finished during the expansionistic period of Josiah; and, the metre of vv.5 and 6 are in an identical 3+2 pattern. Verse 6 should not, therefore, be excluded from incorporation from the rest of the unit because of an advocated date for vv.2-5 during the early ministry of Jeremiah. Skinner, Hyatt and Nicholson take a more inclusive approach to the remarks made *vis-à-vis* "Israel" in verse 2, considering these statements to encompass both the northern and southern regions. Because of this, Skinner and Hyatt place these utterances during the period of Gedaliah's governorship. Lindars notes the absence of repentance language within the unit, discounting any dating during the Josianic period.<sup>359</sup> He states not only that the material best fits in a period after the city fell, but that the unit was composed *after* 31:15-22 "as a response to the people when their repentance is an accomplished fact"<sup>360</sup>. Carroll stands alone among prominent scholars in considering these verses as coming from a fictional Jeremiah created by the tradition, being "more at home in the world of Second Isaiah and later" (cf. Is. 60:1-62:12; 65:17-25; 66:7-14, 22-23)<sup>361</sup>. Since the unit not only alludes to images from Second Isaiah, but also Hosea (2:14-15; 11:4) and the Exodus narrative (cf. 14:5-23; 33:12-17), the material probably comes from traditions common to the ancient Yahwistic religion. A large amount of

359. B. Lindars, "Rachel Weeping For Her Children"--Jeremiah 31:15-22", *JSOT* 12 (1979), 47-62.

360. *Ibid.*, 52.

361. Carroll, *op.cit.*, 588-589.

material can be identified with other sources, suggesting a "scissors and tape" construction of the unit: we suggest that vv.2-6 are an intentional, exegetical construction of a later editor of the Jeremianic corpus. The use of an announcement of salvation *Gattung*, in light of our *Gattungen* dating methodology, also suggests the compilation of the material at a later date<sup>362</sup>.

(2) Verse 2a: יהוה ידבר/ כן/ οὕτως εἶπεν κύριος. The messenger formula is attested to in MT, LXX, V and T. Rudolph, Bright and Carroll<sup>363</sup> consider vv.2-3a as not being divine speech, even though this formula is present to introduce an oracular statement. Verses 2-3a would then be a form of divine soliloquy, with Yahweh remembering the past. The intent of vv.2-3a is to prompt Yahweh's people into both remembering the past and reflecting upon their "present" circumstances. More than being an indicator of "divine speech", the messenger formula implemented here (v.2a) heightens and emphasizes the importance of the message which follows.

Verse 2b: שְׁרִידֵי חַרֵּב עַם בְּסֻבֵּר מִן אֲשֶׁר/ Εὐρον θερμὸν ἐν ἐρήμῳ μετὰ ὀλωλότων ἐν μαχαίρᾳ. MT word order is problematic, with the subject of the line being present in the second colon, and the predicate in the first colon. JB reverses the order, making for better English, but does not answer the problem of the

362. See our examination (above) of the pre-exilic poetic prophetic salvation/deliverance/hope materials in chapter 2.

363. Rudolph, Bright and Carroll, *op.cit.*, pages 163-164, 280, and 589, respectively.

text. The line elicits the memory of the Exodus and the wandering in the wilderness traditions: "In the wilderness, the people who survived the sword found favor". The beginning words  $\eta\eta$  NXP, "found favor"<sup>364</sup>, echo an ancient formula of acceptance from the exodus tradition, where the phrase appears in a sequence of five occurrences<sup>365</sup> (Exodus 33:12-17). Its presence within the "divine soliloquy" of vv.2-3a underscores the *Heilsgeschichte* theme of Israel. LXX has problems translating the line: "I found him warm in the wilderness" does not communicate the MT acceptance formula, implying either a misunderstanding of  $\eta\eta$  (reading  $\eta\eta$ ) or the absence of  $\eta\eta$  in the LXX *Vorlage*. We advocate the MT presentation. As a reference to the exodus tradition, the line presents a condensed recounting of the Israelites' early salvation history. T certainly understands v.2b in this light.<sup>366</sup> Perhaps the imagery of the wilderness used by Hosea 2:14-15, where Yahweh is wishing "to speak to Israel's heart" (where the Northern Kingdom's captivity is described as a wilderness wandering) is a metaphoric reference for the "wilderness". The reference to the "wilderness" has also been understood figuratively by

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364. Following Rashi, BDB, 336 and NEB. Rashi translates the line "The generation of the wilderness found favor in my sight".

365. A. Gelin, "Le sens du mot 'Israël' en Jer. 30/31", *Memorial J. Chaine, Bibliothèque de la Faculté Catholique de Théologie de Lyon* 5, Facultés Catholiques, Lyon, 1950, 167.

366. T reads "the Lord who gave mercy to the people whom he brought up from Egypt, supplying their needs in the wilderness when they were there, when they were fleeing from before those who kill with the sword".

scholars in terms of the land of exile<sup>367</sup> or crises of the community being addressed<sup>368</sup>. In such an interpretation, those who have survived the exile or the crises have now found acceptance by Yahweh. The "survivors of (V "escaped") the sword" is a memory from the exodus traditions (Exodus 14-15). If the reference to the wilderness is interpreted as "the land of exile" or "crises of the community", the "sword" can well be understood to indicate the devastation, destruction and disaster present during and after a war. The sword's present configuration in the consolation collection would point back to 30:5-7, 12ff. Those who have "found favor" would be those who survived the destruction and distress of the exile, rather than those who wait for this intervention to occur.

Verse 2c: 7N7W' 1V1777 7177/ βαδίσατε καὶ μὴ ὀλέσητε τὸν Ἰσραήλ. MT uses 777 and 717 to build a causative statement from the preceding line, "Israel journeyed to find rest"<sup>369</sup>. Redak, Driver, Rosenberg and Holladay appear to translate the first verb as being a reference to Yahweh, thus creating a line which more clearly indicates the action of God in finding a resting place for Israel<sup>370</sup>. This is also the

367. Following S. R. Driver, *The Book of the Prophet Jeremiah*, 183, who notes "the meaning is that such of the long exiled Israelites as have escaped destruction will now find favor from Yahweh in their banishment".

368. Carroll, *ad. loc.*

369. Reading 777 instead of MT 7177. This is the interpretation of the line evidenced by V, RSV and NEB.

370. Redak interprets "When He lead them to take possession of the land of their rest"; Rosenberg translates He [Therefore] went to give Israel their resting place";

understanding of T<sup>371</sup>. LXX presents a third image, that of a divine command against the destruction of Israel, "Go! You shall not destroy Israel!". The LXX interprets the infinitive absolute as a command. Of the three usages of אָנָה, two deal with ruthless violence and wholesale slaughter (4:31; 18:21) the other with God's slaying judgment (15:3). The reference to destruction in Jeremiah 18:21 is directly related to the sword of the invader. If the LXX understanding of 31:2c is followed, such ruthless violence by the sword would cease. The divine command would then be a statement not only recalling past salvific actions of Yahweh, but proclaiming new actions on behalf of the hearers of the oracle. The command "to not destroy" fits well into the announcement of salvation *Gattung*, as it indicates the intervention of Yahweh on behalf of the people. This would also necessitate interpreting v.2 of the LXX as divine speech. Scholars prefer the more difficult textual reading of MT, but the LXX rendering is very logical to the form and theme of the text. LXX is not an inferior reading over against MT: LXX might be *superior* in this instance.

To whom would this apply? Any aggressor of the people from Jeremiah's early ministry through the Persian period might be considered. The divine word which

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Rosenberg, *op.cit.*, 243-244 (both preceding references); Driver renders "I will go that I may cause Israel to rest", *ad.loc.* Holladay, Jeremiah 2, 152, "bringing to its rest Israel"

371. T paraphrases "leading them by his Memra to make them dwell in a place of ease, even Israel".

intervenes on behalf of the people fits best into the exilic period or later, with Yahweh's action stopping the destruction of the Israelites, and promising post-exilic reconstruction (v.4).

Verse 3a: יָרָא יְהוָה מְרָחוֹק / κύριος  
 ὤφρωθεν ὤφρην αὐτῶ. MT, "From far away Yahweh has  
 appeared to me". This line connects the salvation memories  
 described within verse 2 with the declaration of Yahweh's  
 love for the people in v.3b. It introduces the divine  
 speech of vv.3b-6. LXX reflects MT with the exception of  
 using the 3rd masculine pronoun "to him" rather than "to  
 me". This makes more sense within the narrative. As LXX  
 does not translate the י which begins v3b of MT, it  
 appears that ירָא (LXX Vorlage) became corrupted in  
 the MT to יָרָא. LXX is the preferable reading (so RSV,  
 NEB). The word מְרָחוֹק is the same as was used previously  
 in 30:10b, there meaning "far away". It is so rendered by  
 LXX, V, RSV and BDB<sup>372</sup>. Rashi, Redak, Rosenberg and NEB  
 render "From long ago". Nicholson, Wieser and Thompson  
 consider this to be a reference to Yahweh's theophany at  
 Sinai<sup>373</sup>. Redak interprets this as a reference  
 recalling the salvation history of Israel, with verses 2-6  
 being a dialogue between God and the people occurring during  
 the exile<sup>374</sup>. We consider such a reading ("long ago")

372. BDB, 935, understands the reference to mean physical distance rather than distance in time.

373. Cf. Nicholson, Jeremiah 26-52, 60; Weiser and Thompson, *op.cit.*, 276 and 566, respectively.

374. Rosenberg, 244. So also T, "Jerusalem said, from of old the LORD was revealed to our fathers. O prophet say to them..."



as possible but not probable, and translate "from afar", identical to the usage in 30:10b. "From afar" points to the geographical distance between the exilic community (Babylon/Egypt/diaspora) and Yahweh (Zion).

Verse 3b: וְטוֹב לִי אֶתְּכַתִּיב לְךָ מֵעַתָּה וְעַד עוֹלָם / Ἀγάπησιν αἰωνίαν ἠγαπησά σε, διὰ τοῦτο εἴλκυσά σε εἰς οἰκτιρημα. MT uses a cognitive accusative expression to strongly emphasize that Yahweh's deep affections for Israel have not waned: "with an everlasting love I have loved you, therefore I have prolonged kindness/compassion to you". Yahweh speaks to his people with the words of a parent who is exhorting a child<sup>375</sup>. וְטוֹב לִי אֶתְּכַתִּיב echoes Pss. 36:11 and 109:12, and may correspond to a reconstructed text of Hosea 11:4.<sup>376</sup> The love which draws the people plays on the imagery of קָרָנִי (v.3a), causing the effect of Yahweh drawing Israel to him in love from a distance. This would imply an experience of exile or alienation from Yahweh's presence has been the historical circumstance of the oracle's hearers. BDB understands the usage of וְטוֹב here to mean "prolonged" rather than "to draw, lead", translating "I have prolonged", though LXX and V reflect the image of being drawn, and T renders "I have led". The use of וְטוֹב suggests the love of a covenant relationship between Yahweh and the people which has been prolonged or draws

375. Cf. NEB, "I dearly loved you from of old, and still I maintain my unfailing care for you".

376. See F.I. Anderson and D.N. Freedman, Hosea, 580-581. The reconstructed text would read וְטוֹב לִי אֶתְּכַתִּיב.

Israel<sup>377</sup>. The intent of the line is to build on the salvation history recounting that occurred in verse 2 with a statement of affirmation for Israel. The love Israel knew in the past has not ended. Yahweh loves them with an everlasting love which has been prolonged even to their "present". It is a love which he will use to draw them even from a distance.

Verse 4a: 7N7W' 7777 7777 777 777/ 777  
οἰκοδομήσω σε, καὶ οἰκοδομηθήσῃ, παρθένος  
Ισραηλ. "Again I will build you, and you shall be rebuilt, O Virgin Israel." Verses 4a, 4b and 5 each contain a formula which introduces a future action of Yahweh on behalf of the people. These future actions are based upon the past experience of the people. This rhetorical formula contains the adverb "again" followed by verbs in the feminine. In v.4a the pattern is modified by inserting a first person singular imperfect of 777<sup>378</sup> with a second person suffix which by the context ascribes the action to Yahweh on behalf of the people. This is followed by the niphal of 777 in a waw consecutive 2nd feminine singular perfect with the identity of "you" being the "Virgin Israel". This metaphor then escalates the parent/child love imagery of v.3 to an even stronger level of relationship. LXX and V follow MT in v.4a. T interprets

377. W.F. Lofthouse, "Hen and Heseb in the Old Testament", *ZAW* 51 (1933), 29-35, especially 31-35.

378. The metaphor 777 usually refers to the building up of descendants (Deut. 25:9, I Sam. 2:35). It is a metaphor which refers to Rachel in Gen. 30:3, perhaps giving another "echo" within the poetic consolation collection.

the text to read I will set you up and you will be established (using  $\text{בָּנִי}$  for  $\text{בְּנֵי}$ ) O assembly of Israel". T interpretation using "assembly" instead of "virgin" appears to reflect either a discomfort within the tradition of associating the image "virgin" with the people, or an intentional interpretation of "virgin" with the people, since the other feminine references (virgins) to Israel in 31:13 and 22 are also transformed to read "assembly". The sequence "Again...rebuilt...Virgin Israel" stresses the imagery of future hopes and a reversal of fortunes.

Verse 4b:  $\text{עַתָּה תִּשְׂמְחִי בְּתוֹמֶיךָ וּבְנֵי תִּשְׂמְחוּ}$  /  $\text{ἐτι λήμψῃ τύμπανόν σου καὶ ἐξελεύσῃ μετὰ συναγωγῆς παίζόντων}$ . "Again you shall be adorned with hand drums, and go forth dancing with the merry throng." This verse recalls the imagery of 30:19, where the people were also called to merriment. The line also recalls the imagery of Miriam leading the women after Yahweh's victory over Pharaoh at the sea (Ex. 15:20).<sup>379</sup> LXX reflects MT with the exception of referring to those dancing in merriment as "the gathering/community of players", following its imagery of 30:19.  $\text{תִּשְׂמְחִי}$  is related to  $\text{תִּשְׂמַח}$ , "to whirl", used previously in 23:19 and 30:23 to refer to a swirling storm. Redak understands this dance to be a "round dance with music"<sup>380</sup>. T, uncomfortable with the imagery (as it was at 30:19) understands the "hand drums" as

379. Further memories associated with this image perhaps include Judges 11:34 and I Samuel 18:6.

380. Rosenberg, 247.

"ornaments", and the group making merry "the company of those who praise". It may be that there was a different *Vorlage* which LXX and T followed which read 7קב "in/with the assembly" rather than MT 7סח "in/with the dance". It may also be possible that the LXX *Vorlage* is present within MT, with LXX interpreting a nuance of the phrase. The picture within MT and the versions each present the people in a state of rejoicing because of the action of Yahweh (over a foe--the sword of v.2) which delivers Israel.

Verse 5: עוֹד תַּטְעוּ כִּרְמִים בְּהָרֵי שְׁמֶרֶן נָטַעוּ נָטְעִים  
 17711/ ἔτι φυτεύσατε ἀμπελῶνας ἐν ὄρεσιν  
 Σαμαρείας, φυτεύσατε καὶ αἰνέσατε. "Again you will plant vineyards among the mountains of Samaria; the planters shall plant and enjoy (or profane)". Following the previous formulaic pattern beginning with "again", verse 5 employs three uses of נָטַע to present a picture of renewed agricultural activity in the hill country of Samaria. The imagery of Samaria as the location for this activity has prompted discussion as to the historical setting of the passage. What is problematic is that Samaria stands outside of historical Judah, implying either a resettlement of Judeans in the area or the reconquest (or reacquisition) of the land by Judah. If the image is historical, Volz' and Rudolph's placement of these verses in Jeremiah's early ministry, during Josiah's political expansion and reform programs, receives support. If the image is idyllic, the picture would best fit either Jeremiah's later ministry (Skinner and Hyatt) or a later

community (Carroll). There were hopes among the early post-exilic community for a reunited nation of all the Israelites.<sup>381</sup> Since the Samaritan hill country is a very suitable agricultural area for grapes (perhaps the best in Palestine) the thought of cultivating vineyards there is logical. The interpretation of the last clause of the line is difficult because of 777<sup>382</sup>. The word relates to the redemptive tradition regarding fruit offerings (cf. Lev.19:23-25; Deut 20:6; 28:30).<sup>383</sup> Both LXX and V either have a different *Vorlage* than MT, or they misread the text. LXX reads 777 as 777, rendering "and sing praises". This interpretation, understandable though surely not correct, also gives a cultic or liturgical recollection to the line, emphasizing sacred activity among the community. V transforms the image into an eschatological statement, perhaps understanding this line in the context of 31:1 ("At that time"), rendering "The planters will plant, and shall not gather the grapes before the time". T understands the tradition of redemption, and renders with imperatives "Plant the plants, and eat them as common

381. P.R. Ackroyd, *Exile and Restoration*, 17ff., 138ff. Also, David C. Greenwood, "On the Hope for a Restored Northern Kingdom", *ZAW* 88 (1976), 376-385, especially 384, where he notes that this ideal "could not have been realistically maintained after the end of Zerubbabel's governorship".

382. From 777, "to pollute, defile, profane", BDB, 320.

383. Rosenberg, 427. The image is explained by Redak as a means whereby the vineyard keepers could provide a redemption of the fruit offering through money, which would then be used as a tithe (*in lieu* of the fruit) in Jerusalem. After the fruit had been redeemed it could be eaten as common, ordinary fruit, even by ritually unclean people.

produce". If the image of redeeming the fruit offering is valid, those citizens involved are worshipers of Yahweh.

Verse 6a:     דִּמְרַם   בְּהַ   דִּמְרַם   לְמַרְקָ   דִּשְׁוִים   כִּי /  
 ὅτι     ἔστιν     ἡμέρα     κλήσεως     ἀπολογουμένων     ἐν  
 ὄρεσιν   Εφραῖμ. "For a day will come when the watchmen  
 on Ephraim's hills will cry out" (NEB). Verse 6 continues  
 the northern imagery from v.5, as well as providing a  
 declaration of the worship of Yahweh at Zion by the  
 Ephraimites. It is a statement of hope in the salvific  
 power of Yahweh which will provide for such a time to occur.  
 Holladay reads the perfects of v.6 in the context of a  
 prophetic perfect, in support of his "Northern recension"  
 theory. We suggest that the verse be read as a future  
 event. Driver identifies the דִּמְרַם as being the  
 vineyard/orchard keepers from v.5,<sup>384</sup> Those (according  
 to Driver) who have redeemed the fruit of the vineyard, will  
 cry out from the hill country of Ephraim the praise of  
 Yahweh. דִּמְרַם seems to imply not only "watching" but  
 also "shouting" (cf.4:16). Such "shouters" proclaim  
 cultic acts (echoing v.4).<sup>385</sup> Rashi presents another  
 explanation for דִּמְרַם as "he who keeps righteousness",  
 relating to the description of Yahweh in Exodus 34:7a. T  
 contains a paraphrastic expansion of the line.<sup>386</sup> LXX

384. Driver, *ad.loc.*, who states that דִּמְרַם  
 "does not mean to watch in the sense 'to look out', but only  
 to watch in the sense of 'to guard'.

385. Lohfink, "Der junge Jeremia", 356, note 22; C.  
 Rabin, "noserim", Textus 5 (1966), 46-47, proposes the  
 translation "joyous throng".

386. T renders "For there is length of days and much  
 goodness which is about to come for the righteous who have  
 kept my law from of old. Their portion is the land of



is interpreting MT as it renders "For there will be a day of proclamation for them who *make a statement of defense* (ἀπολογουμένων) on the mountains of Ephraim". This account or statement of defense might be in agreement with T, "righteous who have kept my law". Those "defending" or "contending" on the mountains of Ephraim are making witness to Zion as the dwelling place of Yahweh (v6b). The historical situation after the destruction of Jerusalem (587) did not allow for those of Ephraim to safely come to Jerusalem (cf. 41:5f). We suggest that the picture being offered is an idyllic one: the old days (v.1) are glamorized (as in Jeremiah 2, and 30:20) with the people longing for a time when North and South would be reunited again as *one community*. The watchmen (who guard the vineyards) fulfill the law (v.5) and show reverence to Zion (v.6b).

Verse 6b:     אָנָהֲלֵךְ     אֶל־הַר     צִיּוֹן     לַיהוָה     אֱלֹהֵינוּ/  
 Ἀνάστητε καὶ ἀνάβητε εἰς Σιών πρὸς κύριον  
 τὸν θεὸν ἡμῶν. "Arise, let us go up to Zion, to  
 Yahweh our God!" This line represents the culmination and  
 climax of vv.2-6. Those coming from the "north" (or perhaps  
 anyone from the diaspora returning) to Zion make  
 pilgrimage<sup>387</sup> "to Yahweh our God". Rudolph and  
 Bright interpret this verse as coming from the early

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Israel, because they were longing for the years of consolations coming, saying ..."

387. This is a restoration of the cultus and cultic fortunes, with the people making pilgrimage to Zion. See H. J. Kraus, *Worship in Israel, A Cultic History of the Old Testament*, trans. G. Buswell, Basil Blackwell, Oxford, 1966, 208-18.

ministry of Jeremiah when he looked forward to the cultic reunification of Israel during Josiah's reform.<sup>388</sup> Such an interpretation is not only debatable, but also not conclusive. The line appears to be a cultic sentence used in pilgrimage to the temple, similar in form and usage to Psalm 122:1. The intent of the line is to offer a song of pilgrimage on the lips of the watchers of vv.5-6a. The statement was certainly part of the pilgrimage repertoire for generations *before* Jeremiah. Certainly pilgrims came from the north to bring offerings to Jerusalem even after the destruction of the first temple (41:5f). The image of v.6b does not necessitate an exclusive "northern" interpretation. The statement does not assert that an end has been actualized in the schism between the northern and southern kingdoms<sup>389</sup> but only the hope that such a reunification of the land and its people may one day occur ("For a day will come", v.6a). After a command to "arise", the people encourage one another to go to Zion and Yahweh. LXX is not at odds with MT, translating the 2nd person plural rather than 1st person plural, yet reflecting the thoughts of MT. The 1st person references are preferable. T continues in the paraphrastic manner which it began in v.6a, rendering a question: "*when* shall we arise and go up to Zion, and appear before the LORD our God?". This interpretation of the line may betray the historical

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388. Rudolph and Bright, *ad.loc.*

389. Against Driver and Peake, *ad.loc.*, who assume this has taken place.

circumstance of the Jewish community after the Bar Kochba revolt. The MT grammatical presentation is preferable.

(3) Verses 2-6 combine wilderness imagery, courtship imagery, cultic imagery and agricultural imagery to depict the restoration of the fortunes of Yahweh's people. Merriment, prosperity and centralized worship appear to be attributes of this restoration. The poem not only remembers the past salvation history of Israel, but also escalates the themes to depict the future "ideal" community. From the exodus/wilderness traditions, through settlement in the land and life regulated by the cultus, this poem presents a *Heilgeschichte* in miniature for the people. Most central to this new salvation history of the post-exilic community is the assertion that this community will be built by the intervening action of Yahweh. The unit utilizes the salvation history of the community's past to speak about an idyllic future, a future which expresses near utopian hopes. If this passage was from the historical Jeremiah, it would be at the earliest from a late period of the prophet's ministry. The use of Jeremianic imagery, the positive verbs "build" and "plant" (vv.4, 5) which echo Jeremiah's call (1:10; cf. 18:9; 24:6; 29:5, 28) certainly recall Jeremianic materials, but do not confirm an authentic Jeremiah origin for this unit. We suggest that the material is an intentional exegetical composition of an editor familiar with writings previously assembled within the Jeremianic corpus. Utilizing our "Gattungen dating" methodology,

this "announcement of salvation" would have come from the early post-exilic period.

For the early post-exilic community the remembrance of the exodus is a remembrance of freedom from servitude, and a time of being found and delivered by Yahweh. Becoming a hermeneutic which helped to interpret their recent experience of exile and return, the post-exilic community remembered the exodus/wilderness/settlement traditions from the insight and perspective of their own immediate past. This utilization of the Exodus tradition is a metaphor for understanding a new time of deliverance--the return from Babylon and resettlement in and around Jerusalem.

The cultic concerns, highlighted by the emphasis on the "Samaria" fruit redemption, liturgical dancing from the maidens and the quotation of the pilgrimage line in v.6b point to the compiler's hopes that all of Yahweh's people will be centered in worship at Zion. The thrust of this unit appears to be that all of Israel, both "north" and "south" will be rebuilt, reunited, and restored by Yahweh's saving power, a power which resides in Jerusalem. If our *Gattungen* dating methodology is correct in placing this unit in the early post-exilic community, might we not have a peace making document, calling out to Yahwists *wherever* they might reside, to return to Zion? A call to acknowledge Zion as the sacred dwelling place of God? Certainly, later in the post-exilic period, pilgrims returned to Jerusalem for the high religious festivals. This text may well mark the beginning of the "diaspora's" returning to Zion for

festivals (let alone returning permanently to the land),  
drawn by the unfailing love of Yahweh.

Jeremiah 31(38):7-9

כִּי־כֹה אָמַר יְהוָה <sup>7</sup>  
רְנֵנוּ לִיעֲקֹב שְׂמֵחָה וְצִהְלוּ בְּרֹאשׁ הַגּוֹיִם  
הַשְׂמִיעוּ קִלְלוֹ וְאִמְרוּ הוֹשָׁעַ יְהוָה אֶת־עַמּוֹ <sup>8</sup>  
הַנְּנִי מִבֵּיא אוֹתָם מֵאֶרֶץ צָפוֹן  
וְקִבְצֵתִים מִיַּרְכְּתֵי־אֲרָץ בָּם עֵנָה וּפְסָחָה  
הָרָה וְיִלְדֵת יִחְדּוּ קָהֵל גְּדוֹל יָשׁוּבוּ  
הֵנָּה: <sup>9</sup> בְּבֹכֵי יָבֵאוּ וּבְחִתְנוֹנִים אוֹבִילִם  
אוֹלִיכֵם אֶל־גִּחְלֵי מַיִם בְּנֶרְךָ יֵשֶׁר לֹא יִכְשְׁלוּ בָּהּ  
כִּי־הֵייתִי לִישְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכָרִי הוּא:

metre: V.7, 3+3, 3+3; vv.8/9, 3+2, 3+3, 3+3, 3+2, 3+3, 3+3

Primary Gender Referral: Masculine

— 78τι  
οὕτως εἶπεν κύριος τῷ Ἰακωβ Εὐφράνηθητε καὶ χρεμετίσατε ἐπὶ κε-  
φαλὴν ἔθνων, ἀκουστὰ ποιήσατε καὶ αἰνέσατε· εἶπατε \*Ἐσωσεν  
κύριος τὸν λαὸν αὐτοῦ, τὸ κατάλοιπον τοῦ Ἰσραὴλ. <sup>8</sup>Ἰδοὺ ἐγὼ ἄγω  
αὐτοὺς ἀπὸ βορρᾶ καὶ συνάξω αὐτοὺς ἀπ' ἐσχάτου τῆς γῆς ἐν  
ἑορτῇ φασεκ· καὶ τεκνοποιήσῃ ὄχλον πολύν, καὶ ἀποστρέψουσιν  
ᾧδε. <sup>9</sup>ἐν κλαυθμῷ ἐξῆλθον, καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς αὐλί-  
ζων ἐπὶ διώρυγας ὑδάτων ἐν ὁδῷ ὀρθῇ, καὶ οὐ μὴ πλανηθῶσιν  
ἐν αὐτῇ· ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Εφραὶμ πρω-  
τότοκός μου ἔστιν.

<u>Form evident in LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Proclamation of Salvation	7-9	Proclamation of Salvation
Messenger Formula, followed by Proclamation of Salvation using Summons to Rejoice	7	Messenger Formula, followed by Proclamation of Salvation using Summons to Rejoice
Quotation of People's Statement of Faith	7b	<u>Quotation of People's Lament</u>

Promise of Divine Intervention	8	Promise of Divine Intervention
Return noted to occur at a Specific Cultic Event: $\text{נָשָׂא} \quad \text{לְיָדָא}$	8b	<u>Identification of the Returnees</u>
Allusion to People's Suffering and Lamentation with Statement of the Result of Yahweh's Action	9	Allusion to People's Suffering and Lamentation with Statement of the Result of Yahweh's Action
Adoption Formula	9c	Adoption Formula

Verses 7-9 are the first unit in a sequence of three (31(38):10-14; 15-22) proclamation of salvation passages. After the messenger formula, a series of five imperatives are employed to summon the people to rejoice, with the fifth imperative,  $\text{לְרַנֵּן}$ , prefacing a quotation of the people from the cultus. The next proclamation of salvation unit, 31(38):10-14, contains a similar pattern. A thematic inclusio ( $\text{לְרַנֵּן}$ , v.7b and  $\text{לְרַנֵּן}$ , v.9c) differentiates the beginning and ending of the unit.

(1) The majority of biblical scholars consider these verses to be from the exilic period or later, primarily because of their thematic and linguistic interrelationship with Deutero-Isaiah, upon which the compiler of this unit is considered to have depended. Cassuto, Paul and Unterman argue that the direction of literary dependence was Deutero-Isaiah drawing concepts from Jeremiah. Cassuto and Paul, however, do not substantiate their arguments on this issue.<sup>390</sup> Unterman

<sup>390.</sup> Cassuto, *op.cit.*, 150-152; Paul, *op.cit.*, 105-108.



substantiates his claims using Isaiah 35:3-10 as a proof text<sup>391</sup>. Yet, even if we were to accept Unterman's methodology, his conclusion only proves that Jeremiah 31:7-14 was placed together textually *before* Isaiah 35:3-10. This does not preclude the possibility that the compiler of Jeremiah was not influenced by Deutero-Isaiah, since Isaiah 35:1-10 is considered a *post-exilic* text, composed either by Trito-Isaiah or a later compiler.<sup>392</sup> As these verses present their message in the proclamation of salvation *Gattung*, our previous findings within chapters 2 and 3 (above) would assert either an exilic or post-exilic dating.

(2) Verse 7a: יְהוָה אֵמַר כִּי־כֹה / ὁὕτως οὕτως  
 εἰπὼν κύριος τῷ Ἰακώβ. The messenger formula indicates the beginning of a new unit. LXX has a different word order than MT, understanding "to/for Jacob" within the messenger formula, rather than understanding Jacob as the indirect object of יָנַח in v.7b. This may be due to scribal error, or a later historical interpretation of the unit as being offered on behalf of Jacob. The parallelism of יָנַח and בָּרַךְ in v.7b MT points to a better poetic rendering than LXX.

391. Unterman, *op.cit.*, 42-46. Unterman notes fifteen similarities of language between Isaiah 35:3-10 and Jeremiah 31:7-14. He argues the Isaiah passage borrowed from the Jeremiah passage because vv.7-14 are originally two separate units and that "evidently, vv.7-9 and 10-14 had already been placed next to each other before the anonymous prophet of Isaiah 35 made use of them for his own composition", 46.

392. See my examination of Isaiah 35:1-10 in chapter 2 (above).

Verse 7b: וְנָגַד לִי צְדָקָה וְשִׁמְחָה בְּרֹאשׁ הַגּוֹיִם הַשְׂמִיעוּ  
 וְנָדְנִי וְנָדְנִי/ Εὐφράνθητε καὶ κρημετίσατε ἐπὶ  
 κεφαλὴν ἑθνῶν, ἀκουστὰ ποιήσατε καὶ  
 αἰνέσατε. Five imperative plural verbs (underlined)  
 present a divine "Summons to Rejoice".<sup>393</sup> "Sing out  
 with gladness for Jacob! Shout loudly for the head of the  
 nations! Make proclamation, give praise, speak!" LXX  
 appears to be reading a *Vorlage* primarily represented by  
 MT. The first two verbs (נָדְנִי, נָגַד) are not used (except  
 here) in the Jeremianic tradition: the Isaiah tradition  
 utilizes them (cf. Is.12:6; 24:14; 54:1). The imagery of  
 cultic, liturgical acts and the צְדָקָה of 31:6 who cry  
 out the pilgrimage line causes v.7 to follow naturally. In  
 4:5 there is also a listing of five imperatives to preface a  
 statement of disaster: vv.7c-9 presents a proclamation of  
 salvation. Both 4:5f and 31:7-8 have a sense of urgency and  
 importance implied, with the hearers called to action. The  
 five imperatives in v.7b display an activity totally  
 different than the situation announced in 30:5-6. Intense  
 voices of terror and despair are now replaced by equally  
 intense voices of rejoicing. LXX presents the first  
 imperative as a command for Jacob to give thanks (cf. v.7a  
 T, which understands the "house of Jacob" as those who are  
 to rejoice). MT considers Jacob as the object (וְנָדְנִי  
 וְנָגַד) of the deliverance.<sup>394</sup> Exuberance for Jacob is

393. F. Crüsemann, *Studien zur Formgeschichte von Hymnus und Daklied in Israel*, WMANT 32, Neukirchener Verlag, Neukirker-Vluyn, 1969, 55-65.

394. Cf. NEB, "Break into shouts of joy for Jacob's sake"...

called for with liturgical directions (make proclamation, give praise and speak!) which comes to climax through the people's petition (utilizing a sixth imperative) in v.7c.

The reference to "the head/chief of the nations" points to a title describing Israel in Amos 6:1. There it was used in irony and ridicule: here it appears as a title of honor given to the ancestor (as well as to the descendants) of the "fewest of all the peoples" (Deut. 7:7).

Verse 7c: לְיִשְׂרָאֵל יְהוָה יִשְׁׁעֵהוּ / εἰπάτε Ἐσώσεν κύριος τὸν λαὸν αὐτοῦ, τὸ κατάλοιπον τοῦ Ἰσραὴλ. The salvation of Yahweh's people is the concern of this line, with the MT/V stating the message in the petitional phraseology of a lament: "Save, Yahweh, your people, the remnant of Israel!" Both LXX/T render not in the imperative, reading ἔσωηται instead, and change the suffix of "people" from 2nd person to 3rd, stating "Yahweh has saved his people, the remnant of Israel". Brockington agrees with the LXX, rendering a Hebrew text of יְהוָה יִשְׁׁעֵהוּ.<sup>395</sup> If the line is meant to serve as a rationale for the previous line, that is, praise being offered because of a past saving action of Yahweh, the LXX/T reading would be preferable.<sup>396</sup> If the line, however, is intended either to *voice* or *recall* the people's lamentation (crying out for the future

395. Brockington, *op.cit.*, 209. See BHS apparatus, 844.

396. This is the opinion of most of the scholars. S.R. Driver's (*op.cit.*, page 184) reasoning in agreement with the LXX/T: "the verse is evidently intended as a thanksgiving for the deliverance accomplished".

intervention of Yahweh) then the MT/V reading would be preferred. The reason for such a recalling is that within the proclamation of salvation *Gattung* laments of the people are commonly recalled.<sup>397</sup> The imperative communicates both an entreaty for salvific action and acclamation in this setting.<sup>398</sup> The saving actions which are detailed on behalf of the "remnant of Israel" in vv.8a-9b each point toward the future. Even though the reading appears awkward following the call to give thanks in v.7b, the context and form of the unit justify the MT/V "Save!". The LXX *Vorlage* may have had יִבְּרַח, (the י and ב being confused in transmission) and so translated the line as past action, reading יִבְּרַח יִשְׂרָאֵל instead of יִבְּרַח יִשְׂרָאֵל. The purpose of such a statement would make sense in the period after the exile, when the people had received assistance from Yahweh but still awaited the return of God's faithful.

The object of the saving action of Yahweh is the "remnant" who seek God's blessing. The "remnant of Israel" here is a "faithful residue"<sup>399</sup> of those who had escaped destruction and followed Yahweh. This group depends on Yahweh's promises for their future as a people, whom he will gather from "the remote parts of the earth" (v.8ba). The usage is identical to the understanding of the "remnant" in Deutero-Isaiah and later prophetic materials. Rudolph and

397. See our discussion in chapter 2.

398. D. Barthélemy, *Critique textuelle* II, 685; also E.W. Heaton, "The Root יִבְּרַח and the Doctrine of the Remnant", *JThSt* NS 3 (1952), 30.

399. BDB, 984.

Cornill both question the placement of this phrase within the text, considering it to be a gloss.<sup>400</sup> We suggest that the salvation of the remnant is the motive of the line. Yahweh is implored to "Save!" the remnant: the people are reminding Yahweh to be faithful to his promises, waiting for his power to intervene on their behalf.<sup>401</sup> לְיִשְׂרָאֵל שְׁמַרְתָּ should not be deleted.

Verse 8a+ba: הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וּמִבְּצֻרִים  
יִשְׂרָאֵל / מִדִּיֹּסֶן ἐγὼ ἄγω αὐτοὺς ἀπὸ  
Βορρᾶ καὶ συνάξω αὐτοὺς ἀπ' ἐσχάτου τῆς  
γῆς. "Behold I am bringing them from the northern lands, and I will gather them from the remote parts of the earth." The line pertains to those who have been exiled to the north and elsewhere. The perspective of v.8a+ba is indigenous to Palestine, with the dominant vision of the north being the habitation of the exiles.<sup>402</sup> Mezudath David specifically identifies the exiles in v.8a as those residing in Babylon, and those in v.8ba as being the scattered ten tribes.<sup>403</sup> Such an interpretation would point not only to the return of the Judean exiles from Babylon, but also include a "later diaspora's regathering to the land",<sup>404</sup> from Egypt, Asia Minor, or anywhere within the world. The image also surmises the extent and greatness of Yahweh's power, the actor and instigator of this return.

400. Rudolph, *op.cit.*, 164; Cornill, *op.cit.*, 335.

401. E.W. Heaton, *op.cit.*, 39.

402. S. Böhmer, *op.cit.*, page 67, considers יִשְׂרָאֵל מִדִּיֹּסֶן a contextual allusion to the Exile.

403. Rosenberg, 246.

404. Carroll, *op.cit.*, 592.

After the climactic build up of imperatives within v.7b-c (implying frenetic, frenzied activity), v.8a uses a rhetorical device which slows down the speaker, placing emphasis upon the divine answer (vv.8f.) to the previous petition (v.7c). צפון דברא מותם דברא is a series of four words which takes the ending letter of one word and uses another word to follow that begins with the same letter. The speaker must take a slight pause between each word, giving an added emphasis to the phrase. In musical rhythmic terminology, the pattern serves as an agogic accent<sup>405</sup> or a rallentando, signifying a lingering on the phrase, giving it additional intensity. This additional intensity serves as both a soothing to the frantic call and petition of v.7b+c, and a highlight on the divine message. Yahweh's salvific intervention will be made apparent by the return of the remnant, even from the most remote portions of the earth.

Verse 8bb+c: בם עור ופסח קרה וילדת יחדו קה קה  
 הנה ישובו/ ἐν ἑορτῇ φασεκ. καὶ τεκνοποίησιν  
 ὄχλον πολύν, καὶ ἀποστρέψουσιν ὄδε. The  
 sequence of four subjects in v.8bb+ca (MT) build around the  
 verb in v.8ba to characterize the returning exiles. The  
 returning "remnant" will include the weakest, most

405. See Percy A. Scholes, *The Oxford Companion to Music*, ed. John Owen Ward, Tenth edition, Oxford University Press, Oxford, 1991, lx, 20. An agogic accent (̣) allows for a note to be distinct from the regular pulsation and beat of a measure by allowing a lingering or dwelling on the note, thus giving it additional force.



vulnerable members of the community<sup>406</sup>; "among them the blind and lame, pregnant women and women in labor together, a great company will return here". MT presents this returnee listing with a miniature chiasmus utilizing gender parallelism,<sup>407</sup> presenting a tight poetic section.<sup>408</sup> T interprets the line<sup>409</sup> in light of the remnant becoming larger in number. LXX has a different *Vorlage*: a misunderstanding of the MT prototype by rendering "At the festival of Phasek he shall have a multitude of children who return here" appears improbable. The festival of Phasek (φάσεκ) is an attempt at transliterating פסח, referring to the passover festival, translatable from a Hebrew text suggested by BHS, Cornill, Volz and Carroll reading פסחָ תַּיִדְבָּא.<sup>410</sup> LXX's presentation is significant in that it is the only occurrence within Hebrew poetic Scripture where the Passover is mentioned. One wonders if the reference to Passover, combined with the call for Yahweh to "Save" in MT (v.7c) might perhaps recall a cultic, liturgical rite.

406. This group of returnees does not include the cream of society or strong physical specimens. The returnees are the weaker ones within the community.

407. W.G.E. Watson, *Classical Hebrew Poetry*, 123-127.

408. B. Bozak, *op.cit.*, 84. The masculine "blind" and "lame" are in gender parallel with the feminine pregnant one and those in labor/giving birth. בָּם and וְהָיָה complement each other, causing an a (בָּם) b (וְהָיָה) b' (וְהָיָה) a' (וְהָיָה) pattern.

409. "Those who were blind and lame among them; the pregnant women and those giving birth all together shall increase."

410. See Cornill, 335; Volz, 286; Carroll, 591. The normal Greek word for passover, πάσχα, may here be understood for φάσεκ, which may be an Egyptian equivalent for the festival. LXX v.8b+c *Vorlage* would read פֶּסַחָ תַּיִדְבָּא וְהָיָה וְהָיָה וְהָיָה.

Since Deutero-Isaiah makes such a transition (Exodus from Egypt/deliverance from exile) in his theology, it is conceivable that the early post-exilic liturgical community would follow such theology with practice.<sup>411</sup> The Passover would then be considered not exclusively the feast of Exodus deliverance, but also of exilic deliverance. If LXX read its v.7 *Vorlage* *יִשְׂרָאֵל... יְשׁוּעָה* for *אֶרְצָה... יְשׁוּעָה*, but contained a reference to *πάσχα*, we would have an echo of an early post-exilic liturgical rite of the Jerusalem community. The rest of the line appears to be a liturgical/cultic affirmation of deliverance.

This presents the problem, however, of choosing which text is more original. MT shows exquisite, intricate poetry. As it stands within the unit, v.8bb+c MT serves to identify or describe the returnees. Verse 7c, however, has already given a identification of the returnees, the "remnant of Israel". MT, in granting a more detailed description of the returnees, appears to be harmonizing the 31:7ff salvation account with other scriptural references. The reference to the "blind and lame" alludes to (perhaps quotes) Isaiah 35:5, 6. The LXX v.8bb+c shows no such allusion to other passages. In giving a more harmonized account, is MT speaking to a different, perhaps later, community--a community which either does not share the Passover imagery noted by LXX, or is not concerned about a specific "time" reference for when the diaspora will return? It is hard to provide any definite answers to our queries,

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411. Cf. Ringgren, *Israelite Worship*, 295ff.

but LXX appears to be the more difficult reading. Because (1) we have in LXX a suggested *Vorlage* which is close to MT, close enough to be expanded by MT in order to harmonize with other prophetic salvation accounts; and (2) we believe MT is expansionistic<sup>412</sup> rather than LXX, we suggest, therefore, that LXX is representing a previous, earlier witness to the line. We will translate v.8 (below) with this in mind.

"A great company shall return here" again emphasizes the physical perspective of Palestine on the part of the speaker. The presence of בָּנֵי, and the line's consideration of the future restoration of the people in the land points toward an intentional reference to the "restoring the fortunes" theme of 30:18ff. The great company, בְּנֵי יְהוּדָה, may allude to the Jerusalem cultic community<sup>413</sup> at festival worship (1 Kings 8:65). This would be suitable with the LXX reference to Passover. If the MT vision is followed, the great company is expressed through its extremes, not from the בְּנֵי of the community's cultic and political leaders or warriors (Ezek. 38:15) but of the community's weaker members.

Verse 9a: בְּבֹכָה וּבְתַנּוּגִים אָמְרוּ ἐν κλαυθμῷ ἐξηλθόν, καὶ ἐν παρακλήσει ἀνάξω αὐτοὺς. Through prayer and repentance, Rashi states, the people will return to the land: "With weeping they will

412. As we noted in section III A above.

413. TDNT Vol.III, 529, notes that בְּנֵי is often a cultic assembly, but can also be an assembly brought together on any special occasion.

come, and with supplications I will guide them". MT juxtaposes the clauses (בבכי/וברתחננים) (יבאו/אובילים) in a complementary, synonymous parallelism. The image of tears is very strong in 31:15f., and may be a thematic connector with the weeping here in v.9a. Rachel's tears in 31:15 might perhaps be understood as a prayerful action<sup>414</sup>: by this interpretation "weeping" and "consolation" would stand in synonymous parallel. V follows MT in the first clause. LXX and T render the juxtaposition with a "then...now" pattern<sup>415</sup>, reading נִצְּחוּ, "they went forth", instead of נָצְחוּ. LXX and T refer first to a leaving from, and then a returning to, the land. The LXX  $\chi$  may be due to a scribal error. Another factor may be a "before" and "after" tension, a tension illustrated by the historical states of "before" and "after" exile. This "then...now" works well within the poetry: we will follow the LXX pattern. Instead of MT וברתחננים, "petitions, supplications", LXX, V and T appear to translate וברחמים, "mercy, consolations".<sup>416</sup> NEB follows MT in the first clause, but LXX in the second. Despite the parallel between "weeping" and "supplication" (noted above), it is hard to make sense of how וברתחננים might

414. P.R. Ackroyd, "Hosea and Jacob", VT 13 (1963), 250-251 makes the suggestion of weeping as prayer in Hosea 12:5. Rachel's tears in 31:15 are a labor which is rewarded by Yahweh in 31:16 with the return of her children to the land.

415. This same pattern appears in Psalms 126:5-6.

416. T interprets, "When they were exiled, when they were weeping, they were taken into exile: but on their return from among their exiles I will bring them near with great mercies".

adequately modify or amplify מלבי"ם. An argument could perhaps be made that if "weeping" and "supplication" express contrition before Yahweh and the seeking of blessing rather than curse,<sup>417</sup> then בכי and תחנון could perhaps modify מלבי"ם. The major versions establish another direction, however, and MT can easily be shown to have been influenced by the word pattern of 3:21. We consider the LXX, V and T presentation as a preferred reading for the second clause,<sup>418</sup> with MT having been prompted in its rendering of the text by 3:21.

Verse 9b: מל ישר בדרך סים מלבי"ם  
 ב כ י ש ר / αὐλιζων ἐπὶ δειώρυγας ὑδάτων ἐν  
 ὁδῷ ὁρθῇ, καὶ οὐ μὴ πλανηθῶσιν ἐν  
 αὐτῇ. There are a number of allusions from Deutero-Isaiah within the line (cf. Isaiah 41:18; 43:16-21; 49:10) which are not common within the Jeremiah corpus, betraying the presence of a prophetic compiler (at a later date than Jeremiah) impressed by Deutero-Isaiah's imagery. The imagery is common to the author of Isaiah 35 (cf. v.6). The image ישר בדרך also echoes the exodus imagery of the *Heilsgeschichte* legend in Ps. 107:7, where Yahweh lead the people along the straight path (ישר בדרך). As in Ps. 107, Yahweh is the cause and initiator of this action: "I will lead them by streams of water, on an even way: they

417. F.F. Hvidberg, *Weeping and Laughter in the Old Testament. A Study of Canaanite-Israelite Religion*, E.J. Brill, Leiden, 1962, 143.

418. See BHK, BHS apparatus. Agreeing with Cornill, 335; Volz, 282; Rudolph, 194-195; Weiser, 262; Bright, 274; Thompson, 569; and Carroll, 590.

will not stumble (cf. NEB, "they will not stumble, their path will be so smooth) on it". Having the people walk by flowing streams of water gives a picture of refreshment, security and life to inhabitants from an arid environment.<sup>419</sup> Such a smooth highway through the desert surrounding Palestine would provide great assistance to the straggling remnant of Israel. The imagery presents the journey's route in idyllic terms (cf. Deut. 8:7, where דִּם יָרֵךְ is a reference to the idyllic conditions of Canaan).<sup>420</sup> The earlier experiences of the exiles' sorrow and forced separation from the land is now contrasted with the utopian images of secure return and restoration. Both LXX and MT portray the guiding presence of Yahweh with his people in the wilderness, which is the intent of the line.

Verse 9c: כִּי־הָיִיתִי לַיִּשְׂרָאֵל לְאָב וְאֶפְרַיִם בְּכֹרִי הוּא / ὅτι ἐγενόμην τῷ Ἰσραὴλ εἰς πατέρα, καὶ Ἐφραὴμ πρωτότοκός μου ἐστίν. "For I am a father to Israel, and Ephraim is my firstborn son". Four basic problems have been asserted by scholars regarding the presence of the Ephraim "adoption formula" within the present text: two are thematic/historical questions; two are textual questions. The thematic/historical questions are: 1., the abrupt change of image from Jacob and Israel

<sup>419</sup> P. Reymond, *L'eau, sa vie, et sa signification dans l'Ancien Testament*, VTS 6, E.J. Brill, Leiden, 1958, 1-8.

<sup>420</sup> See Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School*, Clarendon Press, Oxford, c.1972, 172.



(terminology "inclusive" of Judah) to Ephraim (a possible specific Northern terminology); 2., the unlikely possibility of a post-exilic writer considering Ephraim, rather than Judah, as the first born. The textual questions regarding v.9c are: 1., the abrupt change from feminine to masculine references; and 2., what limitations might be placed on the unit by an opening and closing rhyme pattern in verse 8-9b MT.<sup>421</sup> Volz considers the placement of v.9c to be problematic and emends the text, placing this Ephraimite reference directly after v.6.<sup>422</sup> Holladay also suggests placing v.9c after v.6, considering it to be a striking variation of the covenant formula, reinforcing the reference from 31:1.<sup>423</sup> Volz, Hyatt and Bright consider this to be an earlier fragment from Jeremiah.<sup>424</sup>

There is no need either to emend the text or delete verse 9c from the passage. Neither is there a necessity to be limited by historical questions regarding the use of "Ephraim" applying to a returning Judean audience. As we noted within our discussion of vv.2-6 (above), the utopian nature of the passages within the poetic consolation

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421. The opening words of verse 8 and 9, 'נָתַן and 'קָבַץ, and the closing words of verse 8 and 9b, הָנַן and הָן exhibit a subtle homophony which is not present within verse 9c, prompting questions about the placement of verse 9c.

422. Volz, *op.cit.*, 280.

423. Holladay, Jeremiah 2, 185, where he notes: "In the first (*sic*, Northern) recension these two cola form the conclusion to vv.2-6...They are a striking variation of the covenant formula, reinforcing v.1...and preparing for vv.18-20, especially v.20".

424. Volz, *op.cit.*; Hyatt, *op.cit.*, 1030; Bright, *op.cit.*, 281.

collection call for a metaphorical<sup>425</sup> (rather than a historical) understanding of references to Jacob, Israel and Ephraim. The references to Jacob (v.7b) and Ephraim (v.9c) stand as a thematic inclusio "bracketing" this unit. This inclusio centers around the theme of being chosen: both Jacob and Ephraim were given the right of the first-born, though neither of them were born first within their families.<sup>426</sup> The use of this metaphor underscores the message that "blessing" is dependent not upon "right" but by being "chosen", in this case being declared בְּכֹרִית. The use of the "adoption formula" conveys the message that the returnees are the chosen. They may be considered the "first-born" who will be delivered by the action of Yahweh, rather than condemned (utilizing the LXX Passover imagery). This image may also intentionally echo Hosea 11:1, 3-4, where the material refers to Yahweh's inability to give Ephraim up, thus initiating a salvation saying (Hosea 11:8-9). The material might perhaps point to Ex. 4:22, where Israel (here meaning all of the people) is specifically called Yahweh's "first-born". The use of "Ephraim" by the Jeremianic tradition is a utilization of older traditions, reapplying the "first-born" imagery to an audience with a

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425. P. Wheelwright, *Metaphor and Reality*, Indiana University Press, Bloomington, 1962, especially chapter four, "Two Ways of Metaphor," and chapter five, "From Metaphor to Symbol".

426. Ephraim was granted this status by Jacob and chosen over his brother (Genesis 48:8ff), even though Jacob was told by Joseph that Manasseh *rightfully* deserved the blessing. Jacob received his right of the first-born by more surreptitious means (Genesis 25:19ff; 27:1ff).

southern "identity"<sup>427</sup>, the post-exilic residents of Judah. LXX and V follow MT, but T, uncomfortable both with the anthropomorphic imagery and the preeminent distinction granted to Ephraim, paraphrases the line.<sup>428</sup>

(3) Verses 7-9 present a message of hope utilizing the proclamation of salvation *Gattung*. Thanksgiving is commanded of the people by Yahweh because he has heard the cry of the people (v.7c), and promises to intervene on their behalf (v.8f.). The exiles from the "north" and other "remote parts of the world" will be gathered, their fortunes will be renewed: they left in tears, but will return through the mercy of Yahweh, who will provide comfort along their path. The unit reflects the situation of the returning exiles from Babylon, as well as the hopes of the later community, seeking the saving power of Yahweh to return his scattered people to the land.

The cultic implications of this unit, evidenced through the liturgical pattern suggested by a Summons to Rejoice, Prayer for Deliverance, Divine Answer of Salvific Intervention, Promise of Return and the Adoption Formula suggests an actual festive event. The LXX reference to Passover (v.8b), which we consider to have been within the LXX *Vorlage*, points to a setting pertinent to the

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427. This would not be the only case where northern imagery/materials were used by a later compiler to communicate to a southern audience (cf. John T. Willis, "A Reapplied Prophetic Hope Oracle", *VTS* 26 (1974), 64-76).

428. "For my Memra will be like a father for Israel, and Ephraim is beloved before me." The adoption formula still clearly undergirds T.

theological perceptions of the early post-exilic period. We suggest that LXX provides a perspective into the early-post exilic community's need to express their recent experience of return and salvation through cultic action. This cultic action may also signify the eschatological hopes of the early post-exilic community: that Yahweh would bring back *all* of the scattered remnant of Israel, choosing them as the first born who would be protected from disaster, and having them return at Passover, the festival of deliverance.

Jeremiah 31(38):10-14

10 שָׁמְעוּ דְּבַר-יְהוָה גּוֹיִם וְהִגִּידוּ בְּאָזְנִים מִמֶּרְחֶק וְאֶמְרוּ  
מִזֶּרֶחַ יִשְׂרָאֵל יִקְבְּצֵנוּ וְשִׁמְרוּ כְּרִיעַה עֲדָרוֹ:  
11 כִּי-פָקָה יְהוָה אֶת-יַעֲקֹב וְהָאֵלֹהִי מִיַּד חֶזֶק מִמֶּנּוּ:  
12 וּבְאֵז וְרִנָּנוּ בְּמִרוֹם-צִיּוֹן וְנִהְרָוּ אֶל-טוֹב יְהוָה  
עַל-דָּגְלוֹ וְעַל-תִּירָשׁוֹ וְעַל-יִצְחָקוֹ וְעַל-בְּנֵי-צֶאֱן וּבִקְרוֹ  
וְהִתְהַלַּךְ נַפְשָׁם בְּגִן רִנָּה וְלֹא-יִסְיְפוּ לְדַאֲבָה עוֹד:  
13 אַז תִּשְׁמַח בְּחִילָהּ בְּמַחֲלוֹל וּבְחֻרִים וּבְקִנִּים יִתְהַדּוּ  
וְהַפְכֵתִי אֲבָלָם לְשִׁשׁוֹן וְנִחְמָתִים וְשִׁמְחָתִים מִיּוֹנָם:  
14 וְרוּחִי נָפַשׁ הַכֹּהֲנִים בְּשָׁרֵי וְעַמִּי אֶת-טוֹבִי יִשְׁבְּעוּ  
נְאֻם-יְהוָה:

metre: v.10, 4+3, 3+3; v.11, 3+4; v.12, 3+3, 3+2, 4+3;  
v.13, 4+3, 3+3; v.14, 4+3

Primary Gender Referral: Masculine

<sup>10</sup> Ἀκούσατε λόγον κυρίου, ἔθνη, καὶ ἀναγείλατε εἰς νήσους τὰς μακρότερον· εἶπατε Ὁ λικμήσας τὸν Ἰσραὴλ συνάξει αὐτὸν καὶ φυλάξει αὐτὸν ὡς ὁ βόσκων τὸ ποίμνιον αὐτοῦ. <sup>11</sup> ὅτι ἐλυτρώσατο κύριος τὸν Ἰακωβ, ἐξέϊλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ. <sup>12</sup> καὶ ἤξουσιν καὶ εὐφρανθήσονται ἐν τῷ ὄρει Σιών· καὶ ἤξουσιν ἐπ' ἀγαθὰ κυρίου, ἐπὶ γῆν σίτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων, καὶ ἔσται ἡ ψυχὴ αὐτῶν ὡς περ ξύλον ἔγκαρπον, καὶ οὐ πεινάσουσιν ἔτι. <sup>13</sup> τότε χαρήσονται παρθένοι ἐν συναγωγῇ νεανίσκων, καὶ πρεσβῦται χαρήσονται, καὶ στρέψω τὸ πένθος αὐτῶν εἰς χαρμονὴν καὶ ποιήσω αὐτοὺς εὐφραينوμένους. <sup>14</sup> μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευὶ, καὶ ὁ λαός μου τῶν ἀγαθῶν μου ἐμπλησθήσεται.

<u>Form evident in LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
Proclamation of Salvation	10-14	Proclamation of Salvation
Declaration of Yahweh's Turning Toward Israel	10	Declaration of Yahweh's Turning Toward Israel
Statement of Purpose	11	Statement of Purpose
Statement of the Results of Yahweh's Action	12-14	Statement of the Results of Yahweh's Action

Hymn Praising the Bounty of Yahweh	12	Hymn Praising the Bounty of Yahweh
People's Action of Praise	13a	People's Action of Praise
Allusion to the Lament of the People	13b	Allusion to the Lament of the People
Culminating Statement on Yahweh's Bounty	14	Culminating Statement on Yahweh's Bounty
Allusion to Banquet		Allusion to Banquet

Many of the same critiques of verses 7-9 relate to the themes, images and literary borrowing from other Biblical sources visible within verses 10-14. The majority of scholars consider verses 10-14 to be at least exilic if not post exilic in terms of dating. Both Volz and Rudolph consider a majority of the text to reflect the concerns and ministry of a young Jeremiah (as do Cassuto, Paul and Unterman<sup>429</sup>), but reject Jeremianic origins to v.14 because of its positive view of the priests, which is contrary to comments made earlier by Jeremiah.<sup>430</sup> The unit's *Gattung* is a proclamation of salvation, which, according to our methodology of "*Gattungen* dating", establishes either an exilic or post-exilic dating of this unit.

(2) Verse 10a: שמעו דבר־יהוה גוים וְהָגִידוּ בְּאֵימִם  
 יִשְׁמְעוּ וְיִשְׁמְעוּ/ Ἀκούσατε λόγον κυρίου, ἔθνη, καὶ  
 ἀναγγεῖλατε εἰς νῆσους τὰς μακρότερον.  
 εἰπάτε. "Hear, O Nations, the word of Yahweh! And

429. Cassuto, Paul and Unterman, *ad.loc.*

430. Volz, *op.cit.*, 280; Rudolph, *op.cit.*, 166. Volz also considers v.10a to be intrusive to the text.



announce it in the far away islands, speak!". The unit opens with a divine imperative to the nations, "Hear!" the word of Yahweh, followed by two further imperatives to "declare" and "say" this word. This imitates the pattern in the previous unit of using imperatives to present a prophetic message. However, in v.7b the message was directed to Jacob: here the divine call is directed to the "nations". The message which the nations are about to hear is to be declared in the world, even amongst the distant coastlands. The allusion to the "island areas, coastlands" within a salvation/deliverance/hope proclamation is a familiar reference within both Deutero-Isaiah and Trito-Isaiah passages<sup>431</sup>.

Verse 10b: יִרְטֹץ מַעֲרֹץ יִרְמָשׁוּ יִנְצִבּוּ יִנְאָשׁוּ יִרְטֹץ /  
ὁ λικμήσας τὸν Ἰσραὴλ συνάξει αὐτὸν καὶ  
φυλάξει αὐτὸν ὥς ὁ βόσκων τὸ ποίμνιον  
αὐτοῦ. The prophet compares Yahweh with a shepherd, who sometimes separates and scatters the sheep of his flock, only to gather them again: "He who scattered Israel<sup>432</sup> will gather him, as a shepherd watches his flock". Yahweh is declared to be the "shepherd" who scattered Israel: the "misfortune" which Israel has faced was not due to the prerogative of the "nations". Yahweh, who caused this action to take place in the past (יִרְטֹץ is in the

431. Cf. Isaiah 41:1, 5; 42:4, 10, 12; 49:1; 51:5; 59:18; 60:9; 66:19.

432. יִרְטֹץ is familiar to Ezekiel in the context of Yahweh's "scattering" of the people. Cf. Martin Noth, *Leviticus*, OTL, Westminster Press, Philadelphia, 1965, 199-200, regarding the use of יִרְטֹץ in Lev. 26:33, a post-exilic section of that book.

perfect), will change this action in the future. Among the twelve uses of "shepherd" within the Jeremianic tradition, two of them refer to actual tenders of sheep, nine refer to kings, leaving this reference of Yahweh as "shepherd".<sup>434</sup> The reference to Yahweh as "shepherd" is similar to the citation in Isaiah 40:11. Shepherd/King imagery is a trait within later prophecy.<sup>434</sup> LXX, V and T clearly render the "shepherd/flock" imagery, utilizing a similar *Vorlage* as represented by MT. LXX understands the image of a shepherd as one who "guards" or "keeps" his flock rather than one who watches it, rendering a related meaning of רָמַם<sup>435</sup>. This may be a echo of LXX understanding "shepherd" as an eschatological image.

Verse 11: כִּי־פָדָה יְהוָה אֶת־יַעֲקֹב מִיָּד הַחֲזָק וְיָצָא מִכַּף הַחֲזָק / ὅτι ἐλυτρώσατο κύριος τὸν Ἰακώβ, ἐξείλατο αὐτὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ. A כִּי clause using the prophetic past announces the salvific intervention of Yahweh: "For Yahweh has ransomed Jacob and redeemed him from the hand of one stronger than him". The parallel use of פָּדָה and יָצָא is not common in Jeremiah (cf. 15:21), and may point to the influence of the psalter. יָצָא is a favorite word of Deutero-Isaiah,<sup>436</sup> but פָּדָה is not used by Deutero-Isaiah.

433. As tenders of sheep, 33:12 and 43:12; as "rulers", 6:3; 23:4; 25:34, 35, 36; 49:19; 50:6, 44; 51:23.

434. David L. Petersen, *Late Israelite Prophecy: Studies in Deutero-Prophetic Literature and in Chronicles*, SBLMS 23, Scholars Press, Missoula, 1977, 17.

435. See BDB, 1037; also S.R. Driver, *op.cit.*, 185, and RSV.

436. יָצָא refers to rescue or redemption as the act of a kinsman, BDB, 145; THAT I, 386-387. Also, D. Daube,

קָדַם is a common term, referring to an act of commercial law which also has connections with exodus imagery.<sup>437</sup> קָדַם is neither a Jeremianic or a Deutero-Isaianic "common" word. LXX and V follow a pattern of "redeemed...rescued/liberated" in their translations. The כִּד comparative phrase, "from the hand of one stronger than him", notes the inability of Israel to resist the power of "the nations that rule over them"<sup>438</sup> (cf. Psalm 35:10; Isaiah 49:24, 25), following LXX plural reading חֲזָקִים instead of MT singular חָזָק; T follows LXX. LXX also deletes ו at the beginning of the second clause. Within all textual witnesses, Yahweh's action for Jacob is one where the people's existing circumstances are changed by God's liberating intervention.

Verse 12a: וְבָאוּ וְרָנְנוּ בְּמָרוֹם צִיּוֹן וְנִהְרָו מִלִּי שָׁלוֹם  
 וְיִהְיוּ/ καὶ ἡξουσιν καὶ εὐφρανθήσονται ἐν τῷ  
 ὄρει Σιών. καὶ ἡξουσιν ἐπ' ἀγαθὰ κυρίου.  
 The redeemed of Yahweh are pictured as returning to the height of Zion: "And they shall come and ring out their joy<sup>439</sup> on Mount Zion, and be radiant<sup>440</sup> over the

Studies in Biblical Law, University Press, Cambridge, 1947, 39.

437. קָדַם is a term which refers to being ransomed from slavery or servitude. Cf. Deuteronomy 7:8; 9:26; 13:5-6; 15:15; 21:8; 24:18; Hosea 7:13; 13:14; Micah 6:4; Zechariah 10:8; Nehemiah 1:10; Psalms 25:22; 78:42. See BDB, 145, 804; THAT II, 397.

438. Abrabanel's interpretation, Rosenberg, 427.

439. Following Driver, Jeremiah, *ad. loc.* Cf. BDB, 943.

440. Following Cornill, 335; Volz, 276; Rudolph, 194ff; Bright, 274; Thompson, 568; Carroll, 593; cf. NEB, RSV. This is against Driver, BDB (I.קָדַם) 625; Rashi, Redak and Mezudath David (cf. Rosenberg, 247); Giesebrecht, page 167; Condamin, 222; Weiser, 262; these commentators

bounty of Yahweh". Because of Yahweh's redemptive action the people will sing out in joy, exultation and praise. A picture of abundance is portrayed, perhaps also a time of feasting. The use of נָחַל harks back to v.7. Such worship of Yahweh will occur on Mount Zion (cf. Isaiah 35:10; 51:11). בְּמִקְדָּשׁ צִיּוֹן is reflected by LXX and V, and is interpretively amplified by T.<sup>441</sup> Volz and Rudolph consider the reference to Zion to be a "Judean correction" inserted upon a message from a younger Jeremiah to the north, and read "on the mountains".<sup>442</sup> The use of the proclamation of salvation *Gattung*, however, informs us that this could not be a message from a younger Jeremiah. The reference to Zion is, therefore, not improper. נָחַל presence has caused questions as to the imagery involved in v.12ab. As noted above, Rashi, Redak, Mezudath David, Giesebrecht, Condamin, Weiser, Driver and BDB consider נָחַל to be a reference built from river imagery. LXX and V also reflect this understanding of נָחַל. Such an image depicts the people flowing to Zion much like a river flows along a defined channel. T renders "delight", alluding to the second root of נָחַל "shine, be radiant"<sup>443</sup>. Cornill, Volz, Rudolph, Bright, Thompson,

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consider the reference as metaphorical language relating the flowing/running/gathering of a river to the procession of people coming to Yahweh on account of his bounty.

441. "And they shall come and give praise on the mountain of the house of the sanctuary which shall be built on Zion". If not reflecting the later historical period, it is reading the text as referring to the building of the Second Temple.

442. Volz and Rudolph, *ad.loc.* They propose an emendation of the text to read בְּמִקְדָּשׁ.

443. Cf. BDB, 626.

Carroll, NEB and RSV reflect this definition. Duhm translates "jubilation, cheering", perhaps under the influence of the parallel in v.12aa.<sup>444</sup>

This understanding of the verb is present in the description of the exiles returning home from Babylon in Isaiah 60:5.<sup>445</sup> As such, it is a picture of the hopes of the post-exilic community. The "good things" or "bounty" of Yahweh is stated not because of the deliverance which occurred (v.11) but because of the effect such deliverance will materially have on the returning exiles (v.12b).<sup>446</sup>

Verse 12b: ןצ"בני־לעו ןצ"י־לעו ןצ"ת־לעו ןצ"לעו  
רצב/ ׁפִּי יִהְיֶה סִירָּו וְכַרְמֵוּ וְכִרְמֵוּ  
וְכַרְמֵוּ וְכַרְמֵוּ. Both the staples of life and the vision of abundance in an agricultural community are detailed as examples of Yahweh's bounty: "For the grain, the wine and the oil, the young of the flock and of the herd". The first three items occur as a three-word formula in Hosea 2:8, 22; Joel 1:10, 2:19; Haggai 1:11, and also occurs six times in Deuteronomy<sup>447</sup>. The list probably comes from an ancient cultic formula describing the generosity of the deity. The repetitive לעו gives a rhythm and lilt to the phrase. The staples of life come from Yahweh's bounty in unrefined,

<sup>444</sup>. Cf. Duhm, 247.

<sup>445</sup>. The only other occurrence of the verb in this definition according to BDB (but not Weiser--cf The Psalms, OTL, Westminster Press, Philadelphia, c.1962, pages 295-296) is within an exhortation for faith in Psalms 34:6 [English 5].

<sup>446</sup>. Cf. Peake, *ad.loc.*, who interprets the word as having "a material, not a spiritual reference".

<sup>447</sup>. Cf. Deuteronomy 7:13-14; 11:14; 12:17; 14:23; 18:4; 28:51.

unprocessed form. LXX renders "to a land of corn and wine" (...לֶזֶד וְיִתְּנֶנָּה), echoing Deuteronomic phraseology (Deut. 33:28). LXX also breaks the three-word formula by rendering "and of fruits". MT should be retained in both cases--LXX appears to be translating the MT pattern. V.12bb points to the increase of flock and herd, which V reflects in rendering "and the new production of cattle and herds". The use of "flocks" and "herds" exegetically echoes earlier passages in the book (3:24; 5:17). NEB renders "the young of the flock and herd". LXX may either be interpreting the MT prototype, or reading a more brief *Vorlage*, with "and herds and flocks".

Verse 12c: וְהָיָה חַיֵּיהֶם כְּגַן עֵדֶן וְלֹא יָרָחוּ אֵת הַיָּבֵשׁ  
 וְיִתְּנֶנָּה / καὶ ἔσται ἡ ψυχὴ αὐτῶν ὥσπερ ἐύλογον  
 ἔγκαρπον, καὶ οὐ πεινάσουσιν ἔτι. The life of a people experienced in living within an arid environment is promised abundance via the metaphor of a well watered garden: "Their life shall be as a water-saturated garden, and they will not languish again". וְיִתְּנֶנָּה is used by Trito-Isaiah (Is.58:11) in a similar context. The חַיֵּיהֶם, the very life of the people will experience divine blessing much like a well irrigated, saturated garden (T) would prosper. The clause exudes a picture of refreshment,<sup>448</sup> abundance, fertility and contentment. The חַיֵּיהֶם of the people will be totally satisfied. T amplifies "and their soul shall be full of delights". LXX either transforms the image or translates a different *Vorlage* with "a fruitful

448. P. Raymond, *op.cit.*, 113.



tree". The second clause in MT provides a parallel to the picture of refreshment and satisfaction with "and they will not languish<sup>449</sup> again" (cf. Lev. 26:16; Deut. 28:65; Psalm 88:9). 31:25 may be a prose passage triggered from this poetic image, "I will refresh the weary and satisfy the land. T amplifies the "languishing" image with "they shall not be afraid anymore". The arid horrors of exile will be in the past: the refreshment of a fear-free existence will be their future. LXX and V appear either to understand a different nuance of לֹא relating it to freedom from hunger, "and they shall be hungry no more", or have a different *Vorlage* using לֹא<sup>450</sup> (cf. Is. 49:9). This image also portrays a time of satisfaction. The picture of a banquet comes to mind. NEB appears to follow the LXX and V reading of לֹא, "and they shall never want again". The redemptive action of Yahweh, declared in v.11, will be made known to the people by the means of the abundant "bounty" they will receive.

Verse 13a: אִז תִּשְׂמַח בַּתּוֹלָה בַּמְחֹל וּבְחָרִים וּזְקֵנִים  
 יִיחַדוּ/ τότε καρήσονται παρθένοι ἐν συναγωγῇ  
 νεανίσκων, καὶ πρεσβῦται καρήσονται. A time of  
 celebration is announced for the entire community, women and  
 men, which will occur when the actions of v.12 have been  
 fulfilled:<sup>451</sup> "Then the virgin shall rejoice in the

449. See BDB, 178.

450. See BDB, 944.

451. IN used with an imperfect (here with the Piel 3rd feminine singular imperfect of נָסַח) implies the fulfillment of a condition, thus understandable as *when this has been done*; cf. BDB, 23.

round dance with music<sup>452</sup>, and the young men and the elders together". The first clause echoes the description of Jeremiah 31:4, the second clause from Zechariah 8:4, 5. The people celebrate such a reception of bounty with joyous action. The virgin, personified as Israel in 31:4, will celebrate with dancing. This figurative interpretation is supported by T.<sup>453</sup> LXX misinterprets the line "then shall virgins rejoice in the assembly of youths". The translation implies the prospect of mixed dancing, i.e., young men and women together. This would be a serious infraction of the Jewish moral code,<sup>434</sup> and the image is improbable unless the new age were to transform social conventions. We suggest reading MT. LXX, "the elders shall be filled with joy", is an interpretation (because of vocalization) of יָרִיחַ not as the adverb "together" (יָרִיחַ) but the 3rd masculine plural imperfect of יָרַח (יָרִיחוּ). MT and LXX both communicate the joy of the community: neither reading is contradictory. LXX understanding of יָרִיחַ may be recalling the rejoicing of Jethro over Yahweh's actions on behalf of Israel (Exodus 18:9). Perhaps such joy will fill the post-exilic community as Yahweh's salvific intervention returns the exiles back to

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452. Following Redak and Rosenberg, 247. Redak reads יָרִיחַ from יָרִיחַ, and translates "in the round dance with music". See my comments on v.4 (above).

453. As we noted in v.4a (above), T consistently makes an intentional interpretation of "Virgin" with "assembly" (referring to the people).

434. Yalkut Hagershuni; Sefer Chasidim 168, Azulai, notes that "the Bible makes no mention of men and women dancing together. Mixed dancing is a serious infraction of the Jewish moral code. It is not considered joy but hilarity" (cf. Rosenberg, 247).

the land. We will read נָחַדְוּ with LXX, translating "young men and elders will be merry (RSV)".

Verse 13b: וְהִפְכֵּי אֲבֵלִם לְשִׂשׂוֹן וְנַחֲמָתִים וְשִׂמְחָתִים  
 מִיָּגוֹן/ καὶ στρέψω τὸ πένθος αὐτῶν εἰς  
 ἁρμονίην καὶ ποιήσω αὐτοὺς εὐφραινομένους.  
 The presentation of divine speech in a first person exchange by Yahweh: "I will turn their mourning<sup>455</sup> into exultation, and will comfort them, and give them rejoicing for sorrow". The verbs which begin the two clauses stand in parallel, and describe a change within Yahweh regarding the condition of the people. The reason Yahweh will turn the people's mourning into joy is because he will comfort them (RSV/NIV) by relenting (NEB) or perhaps repenting<sup>456</sup> of his previous actions against the people. The laments of the people and their condition of suffering have moved Yahweh to action. Such an action on Yahweh's part (thus reversing the fortunes) will certainly comfort the people, causing them to rejoice. LXX reflects the MT in the first clause, but only conveys וְשִׂמְחָתִים, "I will cause them to rejoice" from the second clause. Duhm, Cornill and Holladay omit וְנַחֲמָתִים, considering it to be a variant of the verb which follows,

455. נָחַד points back to the time of destruction (30:5-6), grief and exile which brought intense mourning to the people.

456. Carroll, *From Chaos to Covenant*, 210, notes that נָחַד "is a term usually used in the tradition to describe the deity's repentance or lack of it (cf. 4:28; 15:6; 18:8, 10; 20:16; 26:3, 13, 19; 42:18; also occasionally used of men, cf. 8:6; 16:7; 31:19); here it has more in common with Second Isaiah than the Jeremiah tradition (cf. Isa. 49:13; 51:3, 12; 52:9; see also Isa. 12:1; Zech 1:17; Lam. 2:13)."

therefore, considering the text to be conflate<sup>457</sup>. We also suggest LXX over against MT, deleting מַחֲמִיתִים. Within both MT and LXX Yahweh's personal intervening action is the catalyst for the transformation to occur from mourning to exultation among the people.

Verse 14aa: יָשַׁב הַכֹּהֲנִים שָׂמֵךְ יִיְיָ / μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευι. The priests, as well as the people, are given a promise that they will also receive from the bounty of Yahweh: "And I will fill the priests with fatness".<sup>458</sup> A natural implication, following ancient Israelite cultic tradition: when the abundance of the people increased, so would the proportionate offering received by the priests' increase. The priests' portion of the offerings and tithe would be great during such a time, providing them with meat. T understands the word as "delicacies, delights", perhaps implying "richness"<sup>459</sup> or "abundance". The "bounty" of Yahweh (v.12f.) is describing material rather than spiritual blessings. The satisfaction of the priests' שָׂמֵךְ could well be understood as a satisfaction of their "appetites" beyond expectation.<sup>460</sup> This line pictures life in overabundance, feasting beyond satisfaction. Yet this positive, affirming statement cuts across the grain of

457. Duhm, Cornill, Holladay, *ad.loc.*

458. So Nicholson, *op.cit.*, 64, the "fat, fatness" as meaning the fat portions set aside from the sacrificial offerings.

459. So Driver, Jeremiah, 186, note d, "[not the usual word for fat; but often used fig. of rich satisfaction: see Is. lv.2 *end*, ψ xxxvi.8; and cf. the cognate verb in Prov.xi.25, xiii.4, xv.30, xxviii.25]".

460. TWAT II, 332-33.

numerous denouncing comments and insinuations within the Jeremiah tradition (cf. 1:18; 2:26; 4:9; 5:31; 8:1f; 27:16; 32:32). It may be that "priests" and "people", placed in parallel within v.14, is an attempt to state that the *whole* population is blessed with the abundance of Yahweh. As noted above, however, this clear contradiction of past Jeremianic sentiment causes serious doubt as to whether this verse could be authentic Jeremiah.<sup>461</sup> LXX translates a different *Vorlage*<sup>462</sup> with "I will enlarge/make great and satisfy the soul of the priests, the sons of Levi". Carroll takes μεγαλυνῶ as being a rendering of the last word of MT as "I will make great"<sup>463</sup>. The image proposes both the numerical and material increase of the priests. "The sons of Levi" appears as a distinctive title referring to the priests within the Chronicler and in the Ezra-Nehemiah narrative and is a late appellation. As LXX appears to be a witness to an earlier Hebrew text than MT, the reference to the "Sons of

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461. Carroll, *ad.loc.*, notes: "How ironic it is to see such approval of the priests in a tradition more noted for its trenchant and unending criticism of priests, but as the passage comes from a very late exilic period (or even post-exilic as the phrase 'like a watered garden' (v.12) may be derived from Isaiah 58:11), it demonstrates how the transformation processes at work in the prophetic traditions could, on occasion, produce elements diametrically opposed to other elements in the traditions (cf. Ezek. 8-9 with Ezek. 44.9-16)."

462. LXX *Vorlage* does not contain MT וַיִּזְכֹּר. It is interesting to note that in v.14, LXX has an extra verb, but in v.13 LXX omits a verb. If the poetical balance of v.13b and v.14b is taken into account, and LXX *Vorlage* is correct in its reading of v.13c, v.14a LXX might be a superior text. The theme of "fatness", however, fits well with the surrounding context.

463. Carroll, Jeremiah, 594.

Levi" *implies* the post-exilic period as the time this unit was compiled. We suggest following LXX.

Verse 14ab+b: יהוה יישיבני ישיבני את טובי וטובי  
καὶ ὁ λαός μου τῶν ἀγαθῶν μου  
ἐμπλησθήσεται. A reemphasis of the promise of abundance for Yahweh's people closes the unit: "And my people will be satisfied with my bounty, declares Yahweh". T amplifies the text for clarification with "and my people the house of Israel shall be satisfied with my good things which I have given to them, declares the LORD". LXX *Vorlage* follows MT with the exception of excluding the concluding formula "declares Yahweh". We consider the formula an editorial gloss, following LXX.

Verses 10-14 present a proclamation of salvation to the people via a command for the nations to give testimony to Yahweh's power and purpose. Yahweh, the one who scattered the flock, will gather, ransom and redeem Israel. Yahweh is the one who will provide for the people every material blessing necessary for existence. The people will rejoice, their ~~WDJ~~ having received satisfaction, health and richness like a well-watered garden within an arid environment. Restoration to the land is envisaged with renewed cultic life. Priests and people will be satisfied with good things, food beyond expectation, a life of rejoicing. In the midst of this, Yahweh is the central actor and subject of the unit: Israel is the object of Yahweh's actions. Instead of mourning (30:5-7, 12-14), gladness will inhabit the life of the people as their



fortunes are reversed. This reversal of the people's fortunes will come about after the conditions of exile have been concluded, and the people have again reentered the land. Our examination of this unit shows that the vocabulary, scriptural allusions, historical setting and *Gattungen* employed point to a dating somewhere in the post-exilic period.

An eschatological scenario common to later prophetic writing appears present within this unit. References to Yahweh as "shepherd" (v.10) and the allusions to a banquet (vv.12, 14) each appear to envisage a return to Zion with feasting (cf. Is. 35:10; Ezek. 39:17-28; Joel 4:13, 16, 20). These allusions suggest that this unit was probably compiled within the post-exilic period. The appellation "Sons of Levi" (v.14 LXX) is also an indicator of lateness, certainly in use by the time of Ezra-Nehemiah and the Chronicler, and pointing to a time when the post-exilic cultus was again in place and functioning.

15 כֹּה אָמַר יְהוָה  
 קוֹל בְּרָמָה נִשְׁמָע נְחִל בְּכִי תַמְרוּרִים  
 רָחַל מִבִּכָּה עַל-בָּנֶיהָ מֵאַנָּה לְהַנְחֵם  
 עַל-בָּנֶיהָ כִּי אֵינֶנּוּ: 16 כֹּה אָמַר יְהוָה  
 מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינֶיךָ מִדְּמָעָה  
 כִּי יֵשׁ שָׂכָר לַפְעֻלָּתְךָ יְנֵאֻם-יְהוָה וְשָׁבוּ מֵאֶרֶץ אוֹיֵב:  
 17 וַיִּשְׁתַּקְּנוּ לְאַחֲרִיתָךְ יְנֵאֻם-יְהוָה וְשָׁבוּ בָנִים לְגִבּוֹלָם:  
 18 שְׁמוֹעַ שְׁמַעְתִּי אֶפְרַיִם מִתְנוּדָר  
 יִסְרְתֵנִי וְאֹסֵר כְּעָגֹל לֹא לָמֹד  
 הִשִּׁיבֵנִי וְאֲשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי:  
 19 כִּי-אַחֲרֵי שׁוֹבִי נִחַמְתִּי  
 וְאַחֲרֵי הִנֵּדְעִי סִפְקַתִּי עַל-יָרֵךְ  
 בְּשִׁתִּי וְגַם-נִכְלַמְתִּי כִּי נִשְׁאַתִּי חֲרַפְתָּ נְעוּרַי:  
 20 הִבֵּנִי יָקִיר לִי אֶפְרַיִם אִם יִלְד שְׁעֵשָׁעִים  
 כִּי-מִדֵּי רַבִּירִי בּוֹ זָכָר אֶזְכְּרֵנוּ עוֹד  
 עַל-כֵּן הִקְמוּ מַעַל לִּי רַחֵם אֲרַחֲמֵנִי יְנֵאֻם-יְהוָה:  
 21 הֲצִיבִי לָךְ צִיָּנִים שְׁמִי לָךְ תַּמְרוּרִים  
 שְׁתִּי לִבֶּךָ לְמִסְלָה גִדְרָךְ הִלְכְתִּי  
 שׁוֹבִי בְּחֹולֶת יִשְׂרָאֵל שְׁבִי אֶל-עַרְבֶיךָ אֱלֹהֵי:  
 22 עַד-מָתַי תִּתְחַמֶּמְקִין הַבַּת הַשׁוֹבֶבָה  
 כִּי-בָרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ נִקְבָּה תִסּוֹבֵב נִבְרִי:

metre: v.15, 4+2, 3+2, 1+1; v.16, 3+2, 3+3; v.17, 3+3;  
 v.18, 2+2, 2+2, 2+3; v.19, 2+2, 2+2, 2+3; v.20, 3+2, 3+3,  
 4+2; v.21, 3+3, 3+2, 3+3; v.22, 3+2, 4+3

Primary Gender Referral: vv.15-17, Feminine;  
 vv.18-20, Masculine; vv.21-22, Feminine

<sup>15</sup>Οὕτως εἶπεν κύριος Φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὄδυρμό· Ραχηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν. <sup>16</sup>οὕτως εἶπεν κύριος Διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρύων σου, ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις, καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν, <sup>17</sup>μόνιμον τοῖς σοῖς τέκνοις. <sup>18</sup>ἀκοὴν ἤκουσα Εφραιμ ὀδυρομένου Ἐπαίδευσάς με, καὶ ἐπαιδεύθην ἐγώ· ὥσπερ μόσχος οὐκ ἐδιδάχθην· ἐπίστρεψόν με, καὶ ἐπιστρέψω, ὅτι σὺ κύριος ὁ θεός μου. <sup>19</sup>ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γινῶναί με ἐστέναξα ἐφ' ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὄνειδισμόν ἐκ νεότητός μου. <sup>20</sup>υἱὸς ἀγαπητὸς Εφραιμ ἐμοί, παιδίον ἐντρυφῶν, ὅτι ἀνθ' ὧν οἱ λόγοι μου ἐν αὐτῷ, μνεία μνησθήσομαι αὐτοῦ· διὰ τοῦτο ἔσπευσα ἐπ' αὐτῷ, ἐλεῶν ἐλεήσω αὐτόν, φησὶν κύριος.

<sup>21</sup>Στήσον σεαυτὴν, Σιων, ποίησον τιμωρίαν, δὸς καρδίαν σου εἰς τοὺς ὤμους· ὁδὸν ἣν ἐπορεύθης ἀποστράφητι, παρθένος Ἰσραὴλ, ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα. <sup>22</sup>ἕως πότε ἀποστρέψεις, θυγάτηρ ἡτιμωμένη; ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύτευσιν καινὴν, ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι.

<u>Form evident in LXX</u>	<u>Verse</u>	<u>Form Evident in MT</u>
A variation of the Proclamation of Salvation <i>Gattung</i>	15-22	A variation of the Proclamation of Salvation <i>Gattung</i>
Messenger Formula, Lament of Rachel	15	Messenger Formula, Lament of Rachel
Promise of Divine Intervention in Answer to Rachel's Lament	16-17	Promise of Divine Intervention in Answer to Rachel's Lament
Repentance Prayer of Ephraim	18-19	Repentance Prayer of Ephraim
Divine Promise of Acceptance	20	Divine Promise of Acceptance
Summons to Return	21	Summons to Return
Cry of Frustration	22a	Cry of Frustration
Motive Clause (for Return): The land is safe to live in again	22b	<u>Concluding Statement for the Collection, Emphasizing Yahweh's Creative Power</u>

(1) Against the arguments of Giesebrecht, Skinner, Volz, Rudolph, Weiser, Böhmer, Lindars<sup>464</sup>, Lohfink, Schröter and Carroll, I have decided to consider verses 15-22 as a single unit. Certainly one may thematically delineate the unit into sections, or note the changes in the usage of 2nd feminine singular endings within vv.16-17 and vv.21-22 over against the presence of masculine imagery within vv.18-20. Verses 15-22, however, present a message of salvation whereby all of the subsections are interdependent. The poem, as it presently stands within the text, is a rhetorical unity. Such a position has been supported by Duhm, Cornill, Peake, Hyatt, Bright, Nicholson, Tribble<sup>465</sup>, Anderson<sup>466</sup>, Thompson, Unterman and Bozak. All major scholars, with the exception of Carroll<sup>467</sup>, consider verses 15-22 as authentic Jeremiah. Jeremianic phraseology and imagery stand out vividly throughout the unit. This does not prove nor guarantee authenticity, only familiarity with Jeremianic material. Allusions to material from Hosea 11 and Deutero-Isaiah are also present. As I noted above, the *Gattung* of these verses is a variation of the proclamation of salvation.

464. Barnabas Lindars, "Rachel Weeping For Her Children" -Jeremiah 31:15-22', JSOT 12 (1979), 47-62.

465. Phyllis Tribble, "The Gift of a Poem: A Rhetorical Study of Jeremiah 31:15-22", ANQ 17 (1977) 271-280. Also, see *God and the Rhetoric of Sexuality, Overtures to Biblical Theology 2*, Fortress Press, Philadelphia, c.1978, 45.

466. Bernard W. Anderson, "The Lord Has Created Something New", A Stylistic Study of Jer 31:15-22', CBQ 40 (1978), 463-478.

467. Carroll would state that this poem, just as the preceding poems of chapter 31, is a product of the tradition which created the fictional Jeremiah. See Carroll, Jeremiah, 596-589.

This particular form was seen not to be in evidence within our previous examination of pre-exilic texts, instead being utilized within the exilic and post-exilic periods (see above, chapter 2). If the poem as it presently exists is a collection of originally independent fragments and sections fabricated into a rhetorical unity (simply being a collection implies lateness), the *Gattung* which is evidenced provides us with an indication of the dating of the collation. Adhering to our "*Gattungen* dating" methodology, we suggest that vv.15-22 dates from the post-exilic period. We would further suggest that the text, though containing Jeremianic fragments, is an exegetical construct, and does not originate from Jeremiah of Anathoth.

(2) Verse 15a: יְהוָה אָמַר כֹּכ / οὕτως εἶπεν κύριος. "Thus said Yahweh". The messenger formula as utilized here indicates more that a new unit is beginning rather than an announcement of a divine speech.

Verse 15b: מִן הַמִּדְבָּר בְּכִי נָהָיָה נַשְׁמָע בְּרָמָה וְצֶלֶק / φωνὴ ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ. The line presents a scene of great anguish and torment: "A voice is heard in Ramah, wailing, weeping, bitter mourning". As with 30:5ff, a voice of distress begins the unit. LXX follows MT, understanding the reference to "Ramah" as a specific site within Palestine (so also RSV, NEB, NIV). V and T understand the word "Ramah" as not designating a specific site but a more general

designation referring to "the heights"<sup>468</sup>. The Ramah reference relates to the Rachel tradition<sup>469</sup> and is understandable within the context: "Ramah" would have been one of the first sites along the route of the exiles going to Babylon.<sup>470</sup> The actions of "wailing, weeping, bitter mourning"<sup>471</sup> present an intensive picture of emotional pain and distress. T amplifies the text by offering a historical interpretation based on Jeremiah 40:1ff., with the sound of weeping coming from the house of Israel, rather than Rachel (v.15ca).

Verse 15c+d: רחל סבכה על־בניה סמנה להנהם כי איננו פακηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἶσιν. The poignant image of a mother sobbing without consolation over the untimely loss of her children appears with Rachel<sup>472</sup>: "Rachel, weeping for her sons: she

468. BHK suggests a possible repointing of the word from רָמָה to רָמָה. See 1 Sam. 22:6 regarding "heights".

469. A great deal of scholarly consideration and time has been spent identifying the "Ramah" of 31:15. The Ramah referred to here is generally regarded as *er-Ram*, approximately 5 miles north of Jerusalem (following the tradition of 1 Samuel 8:4, rather than Gen 35:19). Cf. Lohfink, "Der junge Jeremia", 361-62. Lohfink thinks the location of the tomb is important, suggesting that as pilgrims came from Ephraim to Jerusalem (v.6) they journeyed through Ramah and heard Rachel mourning.

470. T. H. Gaster, "Jeremiah", from *Myth, Legend, and Custom in the Old Testament: A Comparative Study with Chapters from Sir James G. Frazer's Folklore in the Old Testament*, Duckworth, London, 1969, 586-606.

471. נהי בכי תסרוּרִים conveys strong funeral and bereavement overtones. Cf. BDB, 601; J. Morgenstern, *Rites of Birth, Marriage, Death, And Kindred Occasions Among the Semites*, Hebrew Union College Press, Cincinnati, 1966, 164.

472. Rachel is to be metaphorically understood. She who was "barren" once had her cries heard by Yahweh, becoming the mother of Joseph (grandfather of Ephraim) and



refuses to be comforted, because they are not". Lindars suggests that these clauses may be quoting a "traditional lament associated with Rachel's tomb",<sup>473</sup> Certainly v.15b+c is utilized as a lament, with the divine answer following in v.16. The clause "she refuses to be comforted", notes the intense feeling of grief and bereavement. The 3+2 metre of the line, as well as the repeated phrase  $\text{לֹא־בִנְיָה}$ , heightens the sense of mourning and lament. Rachel's children, as the motive clause of v.15db simply states, "are not". LXX reflects MT with the exception of v.15da ( $\text{לֹא־בִנְיָה}$ ), perhaps indicating an editorial gloss within MT. The elimination of v.15da would cause a metre count of 4+2, 3+2, 1 (or perhaps 4+2, 3+3), rather than 4+2, 3+2, 1+1. Verse 15d has something wrong with its presentation as it stands in MT, and LXX lack of  $\text{לֹא־בִנְיָה}$  may well be due to a different *Vorlage*. The repetition of  $\text{לֹא־בִנְיָה}$  in MT adds *additional* emphasis, but is not necessary in the context. We suggest (and will follow in our English translation below) the LXX rendering of the line.

Verse 16a:  $\text{יְהוָה אָמַר כֹּכָ/ οὕτως εἶπεν κύριος}$ . The messenger formula, "Thus said Yahweh", here precedes the divine speech of v.16ff.. Its presence highlights the subsection which follows, and is reflected by each of the versions.

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(Genesis 30:1-24). Rachel is a symbol of hope amidst hopelessness and grief, whose cry will be heard again by Yahweh, this time on behalf of her descendants.

473. Lindars, *op.cit.*, 53.

Verse 16b: הַעֲדִי כִי יִשְׁכַּח וְיִנְיָן Διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρύων σου. Yahweh's answer to the lament of Rachel is phrased in the imperative: "Cease your loud weeping, shed no more tears" (NEB). Ps. 116:8 has similar phraseology: Jer. 2:25 a similar rhetorical pattern. The line echoes words used within v.15, but transforms their use from lamentation to cessation of lamentation. Rachel is to "hold back" (LXX "refrain", V "quiet") her lamentation, rather than her earlier action of "refusing" consolation (v.15cb). The reason for this is stated after the motive/emphatic כִּי of v.16c.

Verse 16c: כִּי יֵשׁ שָׂכָר לַעֲשֵׂי תְהִי נַחֲמָה וְשָׁבוּ דָמָר ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις, καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν. "For there shall be a reward for your labors [declares Yahweh<sup>474</sup>] and they shall return from the land of the enemy". The work or recompense for which Rachel will be rewarded is her cries of lamentation on behalf of the exiles.<sup>475</sup> The response is similar to one used in 2 Chronicles 15:7 (also following an imperative clause). Yahweh is speaking, and the

474. LXX does not reflect this statement here or at v.17a. Rudolph, 166 and NEB (cf. Brockington, 209) omit in agreement with LXX: cf. F.M. Cross, "The Evolution of a Theory of Local Texts," in *Gumran and the History of the Biblical Text*, ed. F.M. Cross and S. Talmon, Harvard University Press, Cambridge, 1975, 306-320; also E. Tov, "Some Aspects of the Textual and Literary History of the Book of Jeremiah," in *Le Livre de Jérémie*, ed. P.M. Bogaert, Leuven University, Leuven, 1981, 145-167, especially 154.

475. BDB, 821, considers הַעֲדִי to be chronologically late. There is a rabbinic tradition of crediting Rachel for intercession on behalf of the people (cf. Lam. Rabbah Proem 24, Rosenberg, 247).

intervention for the exiles will be a divine intervention. The presence of "declares Yahweh" is excessively redundant, and appears as a clarifying gloss. The first of eight uses of the verb לָשׁוּב in verses 17-21 emphasizes the action of Yahweh on behalf of the exiles: they will return from the land of the enemy. Rachel's lamentation "turns around" the fortunes of the people, and continues the "restoration of the fortunes" motif of the consolation collection. Lindars considers the first clause of this line as original, but the second as a later expansion. This is due to the proverbial nature of the first clause (cf. v.17, where the pattern is identical).<sup>476</sup> The change in address from 2nd singular to 3rd plural in the clauses (also in v.17) may indicate some roughness in the transmission process, though this may perhaps be explained as an appropriate *response* from Yahweh in answer to Rachel's lamentation over her children.

Verse 17: וַיִּשְׂתַּקוּהָ לְאַחֲרִיתָהּ נָאִם יְהוָה וְשׁוּבוּ בָנִים  
וְיָשׁוּבוּ לְבָרְכָתָם / μὴνέμετε τοῖς ὅσις τέκναίς. "There is hope for your future, [declares Yahweh,] and your sons will return to their boundaries." This line continues the divine answer of intervention to Rachel's lamentation begun at v.16c. Rachel will be comforted in knowing that her "descendants" (NEB) will return. Skinner deletes this verse from his recounting of "genuine elements" within chapter 31, recognizing it as a doublet.<sup>477</sup> LXX presents "a lasting

<sup>476</sup>. Lindars, 53. His suggestion would read the response of Yahweh to Rachel as a combination of the first clause of v.16c and v.17, rendering "for there will be a reward for your service, and hope for your future".

<sup>477</sup>. Cf. Skinner, 301.

place for your children", translating a smaller *Vorlage*. This gives support to Skinner and to Lindars' comments (above) concerning the amplification of the MT. If Lindars (and others) is correct regarding the expansionistic nature of v.16cc and v.17c, the theme of return has been added to enhance Yahweh's answer of intervention to Rachel. These "later" expansions may also be considered as constituting a bridge connecting verses 15-17 with verse 18f., using the verb **בָּשׁוּ**. The theme of "return...to their own territory/borders" would then here be regarded as exilic or even post-exilic in scope, certainly post-Jeremiah. We will translate LXX, considering it an earlier, non-expansionistic version of the text.

Verse 18a: **וַיִּשְׁמַע יְהוָה בְּשׁוֹן עַמּוּל** / ἄκοῦν ἤκουσα **Εφραῖμ ὀδυρομένου** LXX appears to be reading a cognative accusative (cf. 50:43; 49:14). Yahweh continues to speak, presumably still in answer to the lamentation of Rachel, noting the lamentation of Ephraim: "Certainly I have heard", or "I have listened intently to"<sup>478</sup>. T paraphrases the verse, softening the anthropomorphism ("is heard and is revealed before me") and interpreting the identity of "Ephraim" to "the house of Israel". **וַיִּשְׁמַע** is reflexive, referring to Ephraim. The expression of Ephraim's lamentation is intense,<sup>479</sup> "rocking in his

478. Cf. Anderson, 471. The phrase is similar to other phrases in Exodus 3:7; 22:22; 1 Samuel 1:11, where Yahweh takes notice of the affliction or distress of the people and then acts on their behalf.

479. Rashi interprets as "complaining"; Redak as "weeping and mourning"; Mezudath David as "shaking his head" (cf. Rosenberg, 249). Cf. BDB, 627, where **וַיִּשְׁמַע**

grief" (NEB). V extends the image of 711 to Ephraim's wandering in exile (*transmigrantem*). T combines both of the images.

Verse 18b: 7D7 N7 71YD 701N1 717701/  
 Ἐπαίδευσας με, καὶ ἐπαιδεύθην ἐγώ. ὥσπερ  
 μόσχος οὐκ ἐδιδάχθην. "You punished me and I was  
 punished, like an untrained heifer". Verses 18b-19 present  
 the repentance prayer of Ephraim to Yahweh. The images used  
 are intense, speaking of repentance, instruction, shame and  
 humiliation. There are both thematic and literary allusions  
 to portions of Hosea (4:16; 10:11; 14:2-5) as well as  
 Jeremiah 3:21-25. In Hosea 14:2-5 and Jeremiah 3:21-25 we  
 encounter a *Gattung* which provides suggested prayers of  
 repentance for the people. Verses 18b-19 appear as *more*  
 than a suggested repentance prayer: the language is  
 forceful, revealing a situation of great stress. The people  
 (i.e., "Ephraim" is to be identified with the people) are  
 actually repenting, since their cries have reached Yahweh's  
 ears (v.18a). The experience of exile appears as past  
 actuality, not as a looming future possibility. Verses 18b-  
 19 might be thought of as a repentance/lamentation prayer  
 from the exiles in Babylon: if so, this would be from an  
 exilic source. The experience, however, could be applied to  
 any group forced into living circumstances which are "exile-  
 like" in character. Ephraim relates his experience of exile  
 to the discipline that "a young bull unaccustomed to being

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hithpo'lel is understood as "to bemoan one's self", though  
 it also connotes "wandering": it may convey either meaning.

goaded (V)" receives. The people have been disciplined (גָּדַל, as in 30:11), given instructive punishment.<sup>478</sup> The stubbornness of the calf is met by the goad or the "yoke" (cf. Jeremiah 30:8; also, note 31:19b below) which will bring it under submission. Ephraim cries out: he is ready for a change in circumstances.

Verse 18c: הָשִׁיבֵנִי וְאֶשׁוּבָה כִּי אַתָּה יְהוָה אֱלֹהֵי / ἐπίστρεψόν με, καὶ ἐπιστρέψω, ὅτι σὺ κύριος ὁ θεός μου. The cry of Ephraim calls for Yahweh's power to "turn around" the crisis: "Restore me, and I will be restored, for you are Yahweh my God". The hip'11 of בָּשׁוּ is understood by Redak as "Accept my repentance", S. R. Driver reads "Take me back", NEB renders "Restore me".<sup>479</sup> W.L. Holladay notes the use of בָּשׁוּ here to be covenantal, implying repentance and restoration.<sup>480</sup> The tense is causative: the reason for such an action is given, "and I will be restored/turned". After this plea for the end of distress, a confession of faith is offered, "for you are Yahweh my God" (cf. Jeremiah 3:22). "Ephraim" (e.g., the people) confess their covenantal response to the covenant God, acknowledging the lordship of Yahweh.

If the situation of "Ephraim" is the exile, or perhaps the diaspora during the post-exilic period, the

478. Cf. TWAT III, 690-91.

479. Redak, cf. Rosenberg; Driver, 187, note b.

480. Holladay, *Subh*, 128-139, 152-153.



phrase could well read "Bring me back (from exile), and let me come back to you (in loyalty to you)."<sup>481</sup>

Verse 19a: כִּי־אַחֲרַי שׁוּבִי נַחֲמָתִי / ὅτε ὕστερον αἰχμαλωσίας μου μετενόησα. The penitential address to Yahweh continues: "For after I turned away, I repented". The use of שׁוּב here, with its numerous nuances, causes some uncertainty in translation.<sup>482</sup> LXX either misread שׁוּבִי "my captivity" for MT שׁוּבִי or has a different *Vorlage*: the line makes sense within the context. G.R. Driver follows the LXX and Rudolph's suggested emendation of the text to read "for after my captivity (I turned) (and) repented".<sup>483</sup> V translates "For after you converted me", and **NEB** "Though I broke loose". LXX has merit: we agree with Driver and Rudolph, considering it the preferred text. The use of the following verb, "I repented", implies the "turning" was on the part of Ephraim from Yahweh, requiring an act of repentance.<sup>484</sup> Ephraim regrets his actions (נַחֲמָתִי; נַחַם was used previously, though by Yahweh, נַחֲמָתִים, in v.12b).

Verse 19b: הוֹדַעְתִּי הוֹדַעְתִּי / καὶ ὕστερον τοῦ γνῶναι με ἐστένασα ἐφ' ἡμέρας

481. Holladay suggests this translation, Jeremiah 2, 190. Also see John Bright, Jeremiah, 282, who translates "Bring me back, for I would (or, 'that I may') come back."

482. The line is awkward in its present state: Rudolph, 166, suggests that a word has dropped out through haplography, and adds שׁוּבִי, "I turned" to assist the reading of the passage.

483. See G.R. Driver, "Linguistic and Textual Problems: Jeremiah", JQR 28 (1937-38), 119-120.

484. Anderson states that "the return in this case has a double dimension: it is a geographical return (from exile), and a return to a relationship that was spurned in the folly of youth", *op.cit.*, 472.

אִסְחָרְנִי. This line continues Ephraim's penitential statement. The first clause, "and after I was instructed" (RSV) is better rendered "was made submissive"<sup>485</sup>. This corresponds with the image used of Ephraim in v.18b. LXX understands *y7'* as interpretive knowledge or insight, as do V and T. In light of LXX "captivity" in v.19a, however, "submission" appears to be an acceptable reading. After the "instruction by submission", Ephraim enacts a gesture of grief and remorse: "I struck my thigh" (cf. Ezekiel 21:17). This is an outward, visible sign of repentance. LXX "I groaned for the days of shame" not only suggests a different *Vorlage*, but also reflects in its phrasing the "shame" which begins v.19c of BHK and BHS. The MT example, which presents a well known action of lamentation,<sup>486</sup> is to be preferred.

Verse 19c: יָנַחְתִּי כִּי נִשְׁמַחְתִּי חֶרֶף נִלְוִי /  
καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὀνειδισμόν  
ἐκ νεότητός μου. Ephraim's repentance prayer concludes with a statement of inward conviction of remorse: "I was ashamed, yea, humiliated, for I bore the shame of my youth." The use of the adverb *כִּי* points to the second expression as the more intense shame. Ephraim's inward shame is so intense that his humiliation is visible to others by

485. Cf. NEB, "now that I am tamed". See D. Winton Thomas, "The Root *y7'* in Hebrew", JTS 35 (1934), 309. Also, J. Barr, *Comparative Philology and the Text of the Old Testament*, Clarendon Press, Oxford, 1968, 21.

486. For an example of this act of lamentation outside of Israel, see Fritchard, ANET, 108, "The Descent of Ishtar to the Underworld". For the image within Greek literature, see Iliad 15:397-98; 16:125; Odyssey 13:198-99.

blushing. LXX (as noted above) overlaps this clause with the previous line in its sentence structure. The second clause beginning with the motive  $\text{כִּי}$  offers the rationale for Ephraim's shame. Ephraim has not only been treated like an animal because of his stubbornness (v.18b) and made submissive (v.19b), but now realizes Yahweh's action and carries the "reproach of his youth" (cf. 15:15; Is. 54:4). Ephraim is lifting, carrying the weight ( $\text{נָשָׂא}$ ) of his past actions, implying the image of a great burden. LXX renders first person rather than third, "and showed you I was ashamed of my youth", but this does not convey the image of burden. The reproach or disgrace "of our youth" continues the theme of the young calf Ephraim, pleading the reason of youth for his vile acts.

Verse 20a:  $\text{הֲבֵן יִקָּר לי אפרים אם ילד ששועים}$   
 $\text{υἱὸς ἀγαπητὸς Εφραίμ ἐμοί, παιδίον ἐντροφῶν.}$  Yahweh's response to Ephraim is a positive one. A divine promise of acceptance utilizing parent/child metaphors follows Ephraim's repentance prayer: "Is Ephraim still my precious one, even a delightful child?" The imagery resembles Jeremiah 31:9c. Rather than receiving rejection, Ephraim is addressed as a dear ( $\text{יִקָּר}$ ) child. The interrogative  $\text{הֲ}$  causes the rhetorical question to be voiced, "Is...?", with the implied answer meant to be affirmative.<sup>487</sup> LXX appears to be interpreting the rhetorical question, rather than utilizing a different

487. Cf. W. Bruggemann, "Jeremiah's Use of Rhetorical Questions," 366-367.

*Vorlage* in presenting the first clause as a statement. The adjective יָקָר denotes something extremely precious,<sup>488</sup> and is in parallel with שְׁשׂוּעִים in the next clause. There are no other instances of this parallel in the Old Testament, though there may be an echo of the description of Judah in Is. 5:7 (נִטַּע שִׁישִׁים). Ephraim is a darling, a child of delights and cherished. The statement is close in sentiment to Hosea 11:1, 8 in its passionate image of parental love. T changes the reference of the phrase ("Is not Israel already beloved before me?")

Verse 20b: כִּי־סָדַרְתִּי דְבָרִי בּוֹ זָכַר אֶמְנִיחֶנּוּ עוֹר /  
 ὅτι ἀνθ' ᾧ οἱ λόγοι μου ἐν αὐτῷ, μνεῖξ  
 μνησθήσομαι αὐτοῦ. A statement of parental justification for disciplinary treatment accompanies the statement of assurance and love: "For as often as I speak against him (RSV; NEB "as I turn my back on him"; Rashi, "Everytime that I speak concerning him"), I do remember him still". The first clause is idiomatic. Yet the phrase appears to be looking back on past judgmental statements offered by Yahweh. RSV translates בּוֹ as "against him"; Bright and Driver understand דְּבָרִי as conveying "turning the back on" or "rejecting"; Giesebrecht reads "am angry with him"<sup>489</sup>. The image of anger or parental frustration is the implication of the idiom, and the word is one remembering past judgments. LXX appears to be following a *Vorlage* similar to MT, "Since my words are in him".

488. Cf. BDB, 430; TWAT III, 863-64.

489. Bright, 282; G.R. Driver, 120. Giesebrecht, 169.

"I do remember him still" is presented with a strengthened verbal form. Yahweh's remembrance, however, does not always provide *blessing*: it also provides curse, and so the verb is ambiguous.  $\text{לָמַד}$  here connotes frequency or continuance, and should be rendered "still".

Verse 20c:  $\text{לֵבִי לִי אֶמְנָן וְאֶמְנָן לִי אֶמְנָן}$  17  $\text{לֵבִי לִי אֶמְנָן}$  /  
 $\delta\iota\acute{\alpha}$  τοῦτο ἔσπευσα ἐπ' αὐτῷ, ἐλεῶν  
 $\epsilon\lambda\epsilon\acute{\eta}\sigma\omega$  αὐτόν, φησὶν κύριος. The image of paternal love is extended by an easily understood anthropomorphism: "Therefore my insides groan for him, I will certainly have mercy on him, declares Yahweh".  $\text{לֵבִי}$ , literally "bowels, internal organs", is figurative of the seat of emotions<sup>490</sup> which groan or make disturbing noises for Ephraim. Jeremiah's "bowels" were in pain regarding the sounds of war and the devastation of the land (cf. 4:19): Now a similar reaction occurs within Yahweh over Ephraim's affliction. The metaphor clearly communicates the care and affection of Yahweh for his people. LXX translates the metaphor by rendering "For this cause I have been anxious for him". The second clause again utilizes a strengthened verbal form, with the infinitive absolute followed by the piel imperfect of  $\text{אָמַן}$ , passionately communicating "I will certainly have mercy on him". Tribble and Unterman interpret  $\text{לֵבִי לִי אֶמְנָן}$  as referring to a "motherly compassion" of Yahweh for the people.<sup>491</sup> The image implies intense emotion. The

490. BDB, 589; cf. J. Pedersen, *Israel I-II*, 173-74.

491. Phyllis Tribble, *God and the Rhetoric of Sexuality, Overtures to Biblical Theology*, Fortress Press,

formula "declares Yahweh" may indicate the end of an original unit before the incorporation of this material within the larger rhetorical unit (vv.15-22). It may also serve as an emphatic assurance to the listeners of the text that this divine promise of acceptance is *indeed* the word of Yahweh.

Verses 21-22 are the concluding section to the poetic collection (30:5-31:22), presenting a "summons to return", Yahweh's cry of frustration (v.22a), and in MT the concluding statement of the collection (v.22b), emphasizing Yahweh's creative power. LXX *Vorlage* is especially different in v.22b, in that it offers a motive clause for the people's return: the land is safe to live in again. As v.22b MT stands, it appears to present a mirror like reversal of the situation in 30:6, utilizing an inclusio with נָלַל. In v.6 the נָלַל is mocked (זָכַר) because the fear and dread of the "day of Yahweh" has caused them to appear as women in labor. In v.22b MT the reference to נָלַל applies to the female נִקְבָּה, who תְּסוּבָה the "man". The difference between MT and LXX points not only to the differences of *Vorlage*, but of the two recensions' *Sitz im Leben*.

Verse 21a: הַצִּיּוֹרִי 77 צִיִּים שִׁשִּׁי 77 תִּסְרָרִים  
 Στῆσον σεαυτήν, Σίων, ποίησον τιμωρίαν. After

Philadelphia, 45; cf. "God, Nature of, in the OT", IDBS, 368-369; Unterman, 49. Tribble argues that this passage offers female imagery for God because the נִקְבָּה pi'el corresponds to a cognate noun נֶחֱם, "womb". The internal organs evoked by "bowels" are not Yahweh's heart, but Yahweh's womb.



the divine promise of acceptance has been offered (v.20), a summons to return is given to the people (v.21). The people are exhorted to build visible signs and markings along the route taken to exile, so that they may find the way back. Rather than being the passive victims of exile, they are to take action themselves, with the double rendering of 77 emphatically emphasizing this point. The first line offers directions using 2nd feminine singular (returning to the imagery of vv.15-17) imperatives which are directed toward the people: "Set up for yourself roadmarks, make for yourself signposts!" The line has caused translation problems within the versions. מַצָּבָה occurs only in Ez. 39:15 and 2 Kgs 23:17 (both exilic references), and מַצָּבָה is a *hapax legomenon*. מַצָּבָה, the plural of מַצָּבָה, "sign, monument", is understood by V as referring to a "watchtower". LXX either misreads מַצָּבָה for מִצְרָיִם, "Zion", or has a different *Vorlage*. If the LXX *Vorlage* is different than MT, then it is "Zion", rather than the exiles, who are instructed to set up the "roadmarkers". LXX thus emphasizes *Zion* (and, therefore, Yahweh) as the anxious watcher, waiting for the return of the exiles. Such an emphasis makes sense with the different ending of LXX v.22b. We suggest that the LXX *Vorlage* did read מִצְרָיִם rather than מַצָּבָה, and that LXX and MT represent two totally different recensions. We also suggest that the *Sitz im Leben* of the LXX *Vorlage* would best reflect the early post-exilic period, at the time Jerusalem began to hope for the mass return of Jewish exiles.

תַּסְרוּרִים, rendered by Driver, BDB, Bright, RSV and NEB as "signposts/guideposts", is confused with תַּסְרוּרִים, "bitterness" (cf. v.15b) by V and T. The similarity between these two words points to a rhetorical linkage between the two sections.<sup>492</sup> LXX, rather than translating the word transliterates it, but תַּסְרוּרִים appears to be a plural *gatul* construction<sup>493</sup>, with "signposts" being the appropriate translation.

Verse 21b: וְשָׁתִי לְבָבִי לְדַלְתָּהּ דֶּרֶךְ הַלֵּכְתִּי / δὸς καρδίαν σου εἰς τοὺς ὁδοὺς ἧν ἐπορεύθης. Again an imperative begins the line giving instructions: "Direct your heart to the roadway, the way you went."<sup>494</sup> The image is close to Ps.48:14,<sup>495</sup> which recalls a cultic procession that "inspects" the city of Jerusalem. דַּלְתָּהּ שָׁתִי appears to be a reference which implies more than "consider the highway", but "remember the highway in detail". The image of the "highway" is associated with Deutero-Isaiah (40:3; 49:11) and post-exilic prophecy (Isaiah 35:8; 62:10) in units dealing with the return of the exiles. Within the context, this consideration of the highway is a positive action, a motif of hope for the exiles. The only reason they would have to remember the

492. But, as Lindars notes, 55, this can only be a catchword connection, because they mean quite different things. Cf. Anderson, 58.

493. See H. Bauer and P. Leander, *Historische Grammatik der hebraischen Sprache des Alten Testaments*, Niemeyer, Halle, 1922, reprinted by Olms, Hildesheim, 1965, sec.61 sd; BDB, 1071.

494. Reading *Qere* דֶּרֶךְ rather than *Kethibh* דֶּרֶךְ.

495. Ps. 48:14a reads שִׁיתוּ לְבָבְכֶם לְדַלְתָּהּ. Cf. Pr. 27:23; Job 7:17

highway would be if they were to travel the way again.<sup>496</sup> The highway from their home is also the highway of return. LXX renders the clause, but places the thought together with v.21c of MT, rendering "by the way you went, return".

Verse 21c: נָשׁוּבִי בְּתוֹלֶת יָשׁוּבִי לְיִשְׂרָאֵל שׁוּבִי מִן־הַדֶּגֶר / ἀποστράφητι, παρθένος Ἰσραὴλ, ἀποστράφητι εἰς τὰς πόλεις σου πενθοῦσα. This line also utilizes the imperative, bringing to a climax the summons of Yahweh to the exiles: "Return, O Virgin Israel, return to these your cities!" The return here appears to imply a physical return (to your cities) rather than a spiritual one, though physical return could not happen without a return to Yahweh. The use of the imperative in a climactic pattern (i.e., the imperative is the beginning and dominant word in each of the lines of v.21) implies the imminent: the "Virgin Israel" (cf. 31:4; also 31:13) is not to return in the distant future, but in the immediate present. If this were a word from Jeremiah to the northern tribes (e.g. Volz, Rudolph, Bright, Fitzgerald<sup>497</sup>), the cry would precipitate from his early ministry. But if our present unit (i.e. vv.15-22) is a composite constructed as a rhetorical unity at a later time we have a post-exilic call to return. The MT message is direct and clear: Israel, come home. Come home to your cities, *these ones*--implying the cities of Israel. LXX

496. S.R. Driver, 188, translates, "turn your thoughts to the way by which thou wentest into exile, that thou mayest not miss thy way back".

497. A.F. Fitzgerald, "BTWLT and BT as Titles for Capital Cities," CBQ 37 (1975), 167-177.

primarily reflects MT, with the exception of possibly reading  $\eta\lambda\lambda$ , "O mourner", or  $\eta\lambda\lambda$ ,<sup>498</sup> "bemoaning", than MT  $\eta\lambda\lambda$ , "these". The LXX reading reflects back to the lamentation of the people in vv.18-19 and is understandable in the context. The line would then read, "Return, O Virgin Israel, return to your cities, bemoaning!" We suggest LXX is reading  $\eta\lambda\lambda$ , this being the preferred text, and will reflect this in our English translation (below).

Verse 22a:  $\eta\lambda\lambda$   $\eta\lambda\lambda$   $\eta\lambda\lambda$   $\eta\lambda\lambda$  /  $\eta\lambda\lambda$   
 $\eta\lambda\lambda$   $\eta\lambda\lambda$ ,  $\eta\lambda\lambda$   $\eta\lambda\lambda$   $\eta\lambda\lambda$ ; After  
the summons to return (v.21), a cry of frustration/  
impatience erupts from the speaker to the people: "How long  
will you twist and turn, O turnabout daughter!" The phrase  
"How long" is common within the laments of the Psalms (6:3;  
13:1-2; 35:17, 28; 74:10; 80:4; 89:46), but these are  
normally petitions to Yahweh regarding enemies, lack of  
divine intervention or the hiding of Yahweh's face. The  
impatience within v.22a, however, is Yahweh's over Israel's  
lack of direction, echoing divine frustration regarding  
Israel's obstinacy (cf. Ex. 16:28; Num. 14:11, 27). The  
tensions and frustrations of Yahweh with Israel in the  
wilderness are similar to those of Yahweh with a slowly  
returning community.  $\eta\lambda\lambda$  is a *hapax legomenon*.  
The word implies twisting and turning, or an aimless walking  
about "hither and thither" (so Redak, Driver and

498. From  $\eta\lambda\lambda$ , "to wail", BDB, 46; cf. Joel 1:18. This would cause no change to the consonantal text.

Anderson<sup>499</sup>). The image of an apostate, fickle, turning back (השׁוֹבֵבָה) daughter in synonymous parallel with תַּחֲסִקִין presents Israel as not responding to the previous summons to return. Juxtaposed with the summons to return in v.21c, this line communicates Yahweh's consternation over Israel's irresolution. V understands this tension, rendering "How long will you delight in your separateness, O wandering daughter?" The concept of delayed repentance, indicated through "apostate, fickle" (cf. Jeremiah 3:6, 8, 11, 12, 22; also Hosea 14:5) is drawn out most strongly within T. LXX understanding of "apostate, fickle" as "despised, dishonored" may be seen as an attempt to translate MT. The text appears to point to a historical circumstance of *delayed return* of the exiles. The use of חֲבַת connects with the previous feminine references to Israel in the chapter.

Verse 22b: כִּי־בָרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ נִקְבָּה תִסּוּבֵב גִּבֹּר / ὅτι ἔκτισεν κύριος σωτηρίαν εἰς καταφύγευσιν καινὴν, ἐν σωτηρία περιλεύσονται ἄνθρωποι. The first clause of the line begins with a motive כִּי and prepares a statement of incentive to the people: "For Yahweh has created a new thing in the land". Yahweh counters the lack of response from the people (regarding return) by initiating a creative act. This theological theme, whereby Yahweh utilizes his creative power for the purposes of allowing and assisting the redemption of Israel,

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499. All references *ad.loc.*

is central to the exilic message of Deutero-Isaiah<sup>500</sup>. The verb נָחַל announces a new creation, a new "thing" which will either confront or comfort (perhaps both) the turnabout daughter of v.22a. נָחַל is rare within pre-exilic materials<sup>501</sup>, and is a favorite term used by Deutero-Isaiah, sometimes in conjunction with נָחַל (cf. Is. 43:19; 48:7). LXX is metaphorically interpreting the line in rendering "For the Lord has created salvation for a new planting". Thematically, LXX follows Deutero-Isaiah's redemptive creation theology more closely than MT. If the beginning וְ (present in both MT and LXX) is presenting a motive for the people to stop "turning hither and thither" and to return, LXX makes better sense in presentation.

The second clause of the line has baffled exegetes for centuries. Rudolph speaks for many scholars when he complains about not only the obscurity of the clause but "the unexplainable translation of the LXX".<sup>502</sup> We suggest LXX is unexplainable *only* if it is translating MT: it *must* be translating a different *Vorlage*.<sup>503</sup> As a motive clause for the summons to return (v.21), LXX makes better sense than MT. LXX also

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500. For a detailed study on this theme, see Carroll Stuhlmueller, *Creative Redemption in Deutero-Isaiah*, AnBib 43, Biblical Institute Press, Rome, 1973, 3, 176-192, 193-208.

501. Cf. BDB's listing, 135.

502. Rudolph, 168.

503. Unfortunately, scholars have been unable to propose a *Vorlage* which closely resembles the MT consonantal pattern. A suggested *Vorlage* would need to deviate from MT considerably, perhaps having some form of נָחַל, נָחַל, perhaps נָחַל. To suggest LXX is attempting to interpret MT 31:22bb appears improbable.



provides an appropriate counterfoil to 30:5-6. In those verses, the land was filled with "terror" and "no peace": now the land is safe to dwell in again. Yahweh's fickle people, mired in exile, may return for "a new planting" in the land. MT is certainly obscure: LXX is more coherent, as well as provides an appropriate conclusion to the collection. MT v.22bb has הַיָּדָא as the subject of יִסְבֵּב, with הָאָדָם as the direct object. The problem in interpreting the second clause has centered primarily on the translation of the 3rd feminine singular polel of סָבַב, "to encircle, surround, envelop"<sup>504</sup>. The two major scholarly interpretations of the word center around the themes of "protection" or "courtship, affection". The theme of "protection" shows the "woman" either protecting the "man" (e.g. Lundbom; V "a woman shall surround a man") or being transformed (reading סָבַב, Duhm, Cornill) into a man. Much more understandable is the image of courtship or faithful affection (Driver, Anderson, Unterman). Anderson, Tribble and Weibe consider this to be a reference to the matriarch Rachel receiving her son back<sup>505</sup>. Yet

504. Cf. BDB, 686, where polel סָבַב is noted to occur twelve times. It is translatable as: 1) "to encompass or surround for protection (Dt. 32:10, Ps. 32:7,10; Jer. 31:22); 2) "to come about or assemble around" ("Let the assembled peoples gather around you", Ps. 7:8); 3) "to march about or around" a city (Pss. 55:11; 59:7, 15), the altar in cultic procession (Ps. 26:6), or about a city (Cant. 3:2); 4) to be enveloped (swept over) by waters (Jonah 2:4, 6).

505. See Anderson, 477, where in considering "encircles" in parallel with "turnabout" he states: "The poetic juxtaposition of the two words draws a sharp contrast between Israel's faithlessness which led to divine judgment (exile from the land) and God's faithfulness to his people, despite their infidelity. In a miracle of divine grace, Rachel will receive her son back."

the feminine reference to the "virgin Israel" stands in closer proximity (v.20b) to v.22b, and may perhaps be the correct reference.

Unterman's position, which considers v.22 as being in answer to v.18b, also supports this viewpoint. The new thing that Yahweh will create is God having his people (הָעָם) return to him (לַיהוָה)--"a return which has never occurred before (הָעָם לַיהוָה) is a pun on הָעָם לַיהוָה"<sup>506</sup>. Such a statement, however, is more a conclusion for not only vv.15-22, but Jeremiah 31:2-22, if not the entire poetic "Book of Consolation" collection. If the כִּי beginning the first clause of v.22b is meant to produce a motive clause offering rationale for the people to return, then the MT presents *no* motive for returning. LXX appears to be reading a different *Vorlage* which *does* present a complete motive clause: "in safety people may walk about." This implies that the safety or salvation of the land will become a reality. This statement might well be in answer to the fears of the Judean exiles still in Babylon (and elsewhere). Considering the political fluctuations in Palestine throughout biblical history (and beyond), this presents an idyllic hope--but not a hope beyond the concepts previously presented within the consolation collection. The MT appears to emphasize a return of the people to Yahweh through God's creative action of repentance: LXX emphasizes the renewed safety of the land for the people (brought about by Yahweh's creative action), giving them a motive to return. Even

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506. Unterman, 51.

without a proposed *Vorlage* which is close to MT, we suggest the possibility of using LXX's understanding of the clause as appropriate in translation of v.22bb. The *Gattung* requires a motive clause: LXX provides this, and grants a reasonable conclusion to the unit. If this suggestion is inappropriate until a Hebrew clause may be devised, the interpretation of the clause by Anderson, Tribble and Wiebe appears most appropriate.

(3) Verses 15-22 are a rhetorical unit composed of five major subsections (vv.15; 16-17; 18-19; 20; 21-22). This unit presents a variation of the proclamation of salvation *Gattung*, combining material from different time periods and sources. Though containing many allusions to Hosea and earlier Jeremianic oracles, there are other intrusive elements which point to later editorial work. The influence of Deutero-Isaiah is especially pronounced in the last subsection. More than constituting a homogeneous picture, the unit offers the reader a mosaic. An argument which might consider the unit in its present state as being attributable to Jeremiah of Anathoth is untenable. The poetic materials which make up the unit largely appear to be Jeremianic: the exegetical manner in which they are presented points to a well designed unit, constructed with the purpose of concluding the collection of consolation poetry (30:5-31:22).

3. English Translation of 30(37):5-31(38):22 by Units

5

Thus said Yahweh:

"You have heard a voice of panic,  
of "Terror!" and "No peace!"

6

Ask now and see,  
whether a man bears children?  
Why do I see each man,  
with hands placed on their hips,  
and everyone's face having turned pale?

7

'How awful is that day!  
There is none other like it!'  
It is a time of distress for Jacob:  
From this shall he be delivered?"

{<sup>8</sup> In that day, declares Yahweh, I will break the yoke from their neck, and their bonds I will tear apart, and they will never again serve strangers. <sup>9</sup> But they will serve Yahweh their God and David their king whom I will raise up for them.

10

"And you, my servant Jacob, 'Fear not!'"  
declares Yahweh,

"Do not despair, O Israel!  
For behold, I myself will save you from afar  
and your seed from the land of their captivity.  
Jacob will return, rest quietly, be at ease,  
and no one will terrify him.

11

For I am with you to save you!"  
declares Yahweh.

"I will utterly destroy all the nations  
wherein I have scattered you,  
yet I will not utterly destroy you.  
I will justly chastise you,  
and not hold you entirely blameless.)

12

"For thus says Yahweh:

I raised up affliction,  
your wound is grievous.

13

There are no medicines for your infectious sores,  
no healing for you.

14

All your lovers cease to care for you,  
     they do not inquire after you.  
 For I have struck you with the wound of an enemy,  
     a cruel chastisement:  
 Because your wickedness is great,  
     your sins numerous.

15

{Why do you cry out over your injury,  
     your incurable pain?  
 Because of the multitude of your wrongdoing,  
     your numerous sins,  
 I have done these things to you."}

16

"Yet all who devour you will be devoured,  
     and all your enemies shall consume  
         their own flesh.  
 And all of your plunderers  
     will be put to plunder,  
 and all of your spoilers  
     I shall give over to spoil."

17

For I will restore new flesh to you,  
     and I will heal you from your wounds,  
                                 Declares Yāhweh  
 Because they called you 'Outcast':  
     'She is Zion, no one seeks after her.'"

18

Thus said Yahweh:

"Watch--I will restore the fortunes of Jacob's  
                                 clans,  
 and I will have mercy upon his dwellings;  
 and the city will be rebuilt upon its rubble,  
 and the temple upon its appropriate place.

19

Songs of thanksgiving will go out from them,  
 and the sound of merry making;  
 I will multiply them, and they will not diminish.

20

Their sons will be as in the old times,  
 and before my face their congregation will be  
                                 established.  
 I will punish all their oppressors.

21

Their prince shall be one of themselves,  
 a ruler shall arise from their midst;  
 And I will myself bring him near,  
     and he will approach me,  
         for who otherwise would dare,  
             pledging his heart to approach me?"  
                     declares Yahweh.

22

["So you will be my people,  
     and I will be your God."]

22

"See Yahweh's Tempest!  
 Wrath goes forth, a devastating storm;  
     it will whirl upon the heads of the wicked.

23

The fierce anger of Yahweh will not be turned aside  
     until he has performed and achieved his  
         heart's intent.  
 In the latter days you will understand this.

31:1

"At that time, declares Yahweh, I will become the  
 God of all the clans of Israel, and they will be my people."

2

Thus said Yahweh:

"The people who survived the sword have found favor  
                     in the wilderness.  
 Israel journeyed to find rest."

3

"From afar Yahweh appeared to him:

"I have loved you with an everlasting love;  
     therefore with unfailing love I have drawn  
         you to me.

4

Again I will build you, and you will be rebuilt,  
     O Virgin Israel!  
 Again you shall be adorned with tambourines,  
     and go forth dancing with the merry throng!

5

Again you will plant vineyards among the mountains  
                     of Samaria!  
 The planters shall plant, and shall enjoy  
                     the fruit.



6

For there will be a day when the Keepers  
from Ephraim's hill country will call out:

"Arise, let us go up to Zion,  
to Yahweh our God!"

7

For thus said Yahweh:

"Sing out with gladness for Jacob!  
Shout loudly for the head of the nations!  
Make proclamation, give praise, and say:  
'Save, O Yahweh, your people,  
the remnant of Israel!'

8

Look, I am bringing them from the northern lands,  
and I will gather them from the remote parts  
of the earth.

At the festival of Passover  
he shall have a multitude of children  
who will return here.

9

They went forth with weeping,  
but I will guide them with mercy.  
I will lead them by streams of water,  
in an even way;  
they will not stumble on it.  
For I am a father to Israel,  
and Ephraim is my firstborn son."

10

"Hear, O Nations, the word of Yahweh!  
Announce it in the far away islands, and say:  
'He who scattered Israel will gather him,  
as a shepherd watches his flock'.

11

For Yahweh has ransomed Jacob,  
and liberated him from hands  
stronger than his.

12

And they will come and ring out for joy  
on Mount Zion,  
and be radiant over the bounty of Yahweh:  
for the grain, the wine and the oil,  
the young of the flock and of the herd.

Their life shall be as a water saturated garden,  
and they shall not languish again.

13

Then the virgin will rejoice  
in the round dance with music,  
young men and elders will make merry.

'I will turn their mourning into exaltation,  
and give them rejoicing for sorrow.

14

And I will satisfy the appetite of the priests  
with richness,  
and my people will be satisfied with my bounty

15

Thus said Yahweh:

"A voice is heard in Ramah,  
wailing, weeping, bitter mourning;  
Rachel weeping for her sons.  
She refuses to be comforted,  
because they are not.

16

Thus said Yahweh:

"Cease your loud weeping,  
your eyes from tears.  
For there shall be a reward for your labors,  
declares Yahweh  
and they shall return from the land of the enemy,

17

A lasting place for your children.

18

I have listened intently;  
Ephraim bemoaning himself:  
'You punished me, and I was punished,  
like an untrained heifer.  
Bring me back, and I will be restored!  
For you are Yahweh my God.

19

For after my captivity, I repented;  
and after I was made submissive,  
I struck my thigh.  
I was ashamed, yea, humiliated,  
for I bore the shame of my youth'.

20

Is Ephraim still my precious one,  
     even a delightful child?  
 For as often as I am angry with him,  
     I do remember him still.  
 Therefore my insides groan for him--  
     Certainly I will have mercy on him!  
                                 declares Yahweh."

21

"Zion, set up roadmarks;  
     make for yourselves signposts!  
 Direct your heart to the highway,  
     the way on which you came!  
 Return, O Virgin Israel,  
     return to your cities, bewailing!

22

How long will you twist and turn,  
     O turnabout daughter!  
 For Yahweh has created salvation  
     for a new planting:  
     people may walk about in safety."

#### IV. Observations Regarding Jeremiah 30:5-31:22 Based on Research of Chapters 2, 3 and 4.

In our observations concluding chapter 2, regarding pre-exilic poetic salvation/deliverance/hope prophecy outside of the Jeremianic corpus, we noted that there was one *Gattung* consistently utilized, the basic salvation prophecy speech. This form contains (1) a prophetic communication from Yahweh (2) which announces future events. The units were characteristically small, terse poetic utterances. These utterances were offered very simply, without a great deal of form sophistication. There were no units which spoke of salvation/deliverance/hope which could be separated from the context of a judgment speech. These prophetic units were concerned about the future, condemning the moral and cultic attitudes and practices of their times.

Our examination in chapter 3 of the Jeremianic materials, excluding Jeremiah chapters 30-31, confirmed our previous observations on the pre-exilic poetic prophetic salvation/deliverance/hope materials within "authentic" Jeremiah passages (3:12-13; 4:1-2). We noted that Jeremiah was similar to other pre-exilic prophets in the manner he presented his messages of salvation/deliverance/hope. Utilizing the basic salvation prophecy *Gattung*, Jeremiah's pattern was to use small, terse poetic utterances. These utterances were offered with simplicity, without a great deal of form sophistication. The units were connected or incorporated within the context of judgment speeches.

After our examination of Jeremiah 30:5-31:22 it is obvious that the above established pre-exilic patterns of Jeremiah are *not* in evidence. There are certainly sections within 30:5-31:22 which may be considered Jeremianic almost without question, specifically 30:5-7, 12-15, 23-24; however, these are judgment speech sections which have not been the central focus of our research. The remaining material within 30:5-31:22 having to do with salvation/deliverance/hope simply does not correspond to our pre-exilic *Gattungen* categories. The representation of forms (primarily announcements of salvation and proclamations of salvation) points to a period later than the pre-exilic. Indeed, the forms which dominate the poetic "Book of Consolation" not only do not appear in pre-exilic poetic prophetic text, but the evidence at hand (i.e. the

textual evidence outside of Jeremiah 30:5-31:22) points to the lack of these forms' influence on pre-exilic poetic prophecy.

If by the process of "*Gattung* dating" the salvation/deliverance/hope material of 30:5-31:22 (in its present form) does not appear to be the product of the pre-exilic period, with what period (exilic, post-exilic) does it most closely identify? Is it possible to identify a period when these units were constructed, or when these materials were collated into their present state, subsequently to be inserted into their context within the Jeremianic corpus? After our research into the previous work presented by scholars on 30:5-31:22, and the exegesis presented within this chapter, the following observations may be noted:

- (1) The oracle of salvation (30:10-11), announcement of salvation (30:16-17; 18-21[22]; 31:2-6) and proclamation of salvation (31:7-9; 10-14; 15-22) *Gattungen* are in evidence within both the exilic and post-exilic periods. As we noted within the exegesis for 30:10-11, this oracle of salvation is intrusive to the flow and context of chapter 30, is not represented within the LXX *Vorlage*, and should be deleted from consideration due to later expansion within the "Book of Consolation". The remaining salvation/deliverance/hope units are concerned with the future triumph of Yahweh over the enemies of the people,

and espouse an expectation of either restored or expanded fortunes for the people.

(2) The remaining announcements and proclamations of 'salvation, in combination with the judgment units (30:5-7, 12-15; 23-24) have been shown to present a variety of topical and thematic chiastic patterns by Lohfink, Schröter, Unterman, Wiebe and Bozak. The presence of chiastic patterns within the salvation/deliverance/ hope materials was seen to emerge within the post-exilic period amongst writings of Trito-Isaiah and Deutero-Zechariah. The impression offered by such chiastic patterns is that the material was organized intentionally into its present textual condition, most probably for a specific purpose. This purpose, we suggest, is to offer hope to the post-exilic community. The opinion stated by Stade, Mowinckel and others that the poetic material within chapters 30-31 was originally an independent unit inserted into its present context is supported by the presence of these chiastic patterns. Though Mowinckel in his assessment of this poetic collection was unable to indicate a definite dating for this material, his analysis that the collection was probably from the post-exilic period is supported by the presence of chiastic patterns.

(3) The composite nature of the poetic material in the "Book of Consolation" appears to exist not only



in the chiasmic patterns of the units but in the allusions made to Hosea, earlier Jeremianic material and to Deutero-Isaiah and Trito-Isaiah. The similarities between Jeremiah and Hosea are universally recognized by scholars. References to previous material within the Jeremiah corpus (especially material within 3:1-4:2) appears at first viewing to portray a natural process of a prophet reusing earlier prophetic images, themes and ideas at a later time. Yet since not all the material within the section most often drawn from, Jeremiah 3:1-4:2, can be ascertained as authentic Jeremiah, the question may be asked if someone is using a pre-existing corpus (Jeremiah 3:1-4:2 being within this corpus) to create a later section of material, in this case Jeremiah 30:5-31:22. Common material between Jeremiah 30:5-31:22 and the exilic and post-exilic portions of Isaiah has caused scholarly debate for centuries which asks the question "who influenced whom?" With the added dimension of "*Gattung* dating", our response asserts that Deutero-Isaiah and perhaps Trito-Isaiah influenced the collation process of 30:5-31:22. The linguistic influence would also, therefore, necessarily point to a similar dependence.

(4) The purpose of this material in its present state is important to consider. We noted traces of liturgical patterns within the collection. If

we have the residual of a liturgical program within portions of 30:5-31:22, the *Sitz im Leben* logically points to a period after the first return of the exiles to the land, during the renewal of the Yahweh cultus. Certainly we have a corpus of material meant to offer hope to an exiled (and soon expected to return--31:22c) group of Yahweh's people. It may be possible that we have a collection of material which is tied to a political or religious program. This material not only looks to the future resettlement of the people in the land (and does so in places quite idyllically, especially 31:7-9; 10-14) but expresses the concerns of a "new" age of the returning exiles: freedom from enemies (30:16-17; 23-24), restored cities and indigenous leadership (30:18-21), centralized worship for both north and south which recognizes Zion (31:6).

What kind of material do we have within Jeremiah 30:5-31:22? The influence of Jeremiah is present, but the material appears to have been collated and presented at a later date. Is it possible that we are dealing with a section of deuteroprophetic literature? We affirm the opinion that Jeremiah 30:5-31:22 is a deuteroprophetic corpus. To establish the suitability of this suggestion, however, would require a separate chapter of inquiry into the nature and purpose of the deuteroprophetic material within Ancient Israel. D. L. Petersen, offers four basic criteria or characteristics which are universally accepted

by scholars as being evidence of deutero-prophetic activity.

They are:

"...(1) deutero-prophetic literature is to be found either appended to or inserted into the collections which are attributed to Israel's classical prophets, (2) the deutero-prophetic literature is dependent and/or composite to the degree to which it alludes to or interprets earlier prophetic (and other authoritative) words, motifs, or traditions, perhaps more concisely, it is virtually exegetical in character, (3) many of the larger literary compositions evince a general and consistent expectation for the future, an expectation I will label the eschatological scenario, and (4) the purposes of these literatures are varied but may roughly be classified under one of three rubrics: exegetical, programmatic, or devotional.<sup>507</sup>"

An evaluation of chapter 30:5-31:22 using these criteria would establish the possibility of the poetic section of the "Book of Consolation" being deutero-prophetic. Our next chapter will explore this possibility.

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507. David L. Petersen, *Late Israelite Prophecy*, 14.

## CHAPTER FIVE

JEREMIAH 30(37):5-31(38):22

EXAMINING THE SUGGESTION THAT THIS COLLECTION IS  
DEUTERO-PROPHETICI. Introduction--Procedures.

Within our concluding remarks of chapter four, we suggested the possibility of the poetic consolation collection, Jeremiah 30(37):5-31(38):22, being deuteroprophetic. We asked this question since our method of *Gattungen* dating placed this consolation collection somewhere in the early post-exilic period. To ascertain whether or not the deuteroprophetic proposition has merit, we will utilize the four part criteria suggested by David L. Petersen<sup>1</sup>, examining each point in turn. Comments will be made regarding both the MT and the LXX version of the poetic collection, especially remarking on their differences. Where the LXX and MT share similar perceptions, one statement will be made which applies to both texts. After this excursus we will make a proposal as to the material's *Sitz im Leben* and suggest possible intentions this poetic collection may have had within the early post-exilic community. We will then offer our concluding comments regarding Jeremiah 30(37):5-31(38):22.

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1. See above, chapter 4, n.507, where I list the passage denoting the criteria.

## II. Excursus Regarding Deutero-Prophetic Possibilities.

A. Is the collection (Jeremiah 30(37):5-31(38):22) appended or inserted into collections attributed to Israel's classical prophets?

As noted above in chapter four, the autonomy and distinctiveness of this poetic collection from the prose material which surrounds it has been maintained by a number of scholars. Mowinckel considered the bracketing of the poetic section by beginning and ending prose formulas (30:4; 31:23-26) an indicator of the collection being a separate unit within the greater whole.<sup>2</sup> He considered that the material was an intrusion in the surrounding context.<sup>3</sup> Thiel's study regarding the deuteronomistic redaction to the Jeremianic corpus<sup>4</sup> identifies a strong redactive process within the prose material which precedes and follows 30(37):5-31(38):22, but finds this almost absent within the poetic collection. This insight also supports the independent nature of the poetic collection. Jack Lundbom's work on inclusio within Biblical Hebrew Poetry<sup>5</sup> promotes the idea that the poetic material within MT is a separate collection or entity within the Jeremianic corpus. This is due to the inclusio he notes

2. Sigmund Mowinckel, *Zur Komposition Des Buches Jeremia*, Jacob Dybwad, Oslo, 1914, 45-47, 57, 64-65.

3. Cf. *Idem.*, "Die Erkenntnis Gottes bei den alttestamentlichen Propheten", *Norsk Teologisk Tidsskrift* 42, 42ff.; *Prophecy and Tradition*, Jacob Dybwad, Oslo, 1946, 104-105.

4. Winfried Thiel, *Die deuteronomistische Redaktion von Jeremia 26-45*, Neukirchener Verlag, Neukirchen-Vluyn, 1981, 20-28.

5. Jack R. Lundbom, *Jeremiah: A Study in Ancient Hebrew Rhetoric*, 1973 Thesis, Graduate Theological Union, Berkeley, Scholars Press, Missoula, 1975, 32-36.

occurring between 30:5-6 and 31:22b. Lohfink<sup>6</sup> and Holladay's work<sup>7</sup> (though both consider the poetic section as primarily coming from Jeremiah) separate a majority of the poetic material as coming from a different time than the prose. They note chiastic patterns within the poetic collection which also point to the material being independent of the rest of 30-31. Structural studies which point to various motifs or alternating patterns of address between masculine and feminine audiences point towards an intentional gathering and collating into a distinct poetic collection. The poetic material is clearly separate from the surrounding prose material. It could even be argued that the prose introduction (30:1-4) easily connects with the prose conclusion (31:22-26)--so easily that the poetic material would not have been missed had it not been inserted. The remainder of chapter 31 could have proceeded without 30:5-31:22. The style and language of 31:23ff. blends well into the 30:1-4 introduction. The poetic collection, mixed with judgment and salvation/deliverance/hope material is disruptive to the flow of the rest of 30-31.

30(37):5-31(38):22 clearly stands out from the material surrounding it. We suggest that it is an autonomous poetic collection which was appended or inserted

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6. Norbert Lohfink, *"Der junge Jeremia als Propagandist und Poet", Le Livre de Jérémie*, BETL LIV, ed. P.-M. Bogaert, Leuven University Press, Leuven, 1981, 351-368.

7. Cf. William Holladay, *Jeremiah 2*, Hermeneia Series, Fortress Press, Minneapolis, 1989, 156ff.



into the midst of a prosaic collection attributed to Jeremiah.

B. Is the collection dependant and/or composite to the degree that it alludes to or interprets earlier prophetic (and other) words, motifs or traditions?

There has been significant debate as to the allusions and incorporations of previous Jeremianic materials within 30(37):5-31(38):22. As we detailed above in the survey of scholarship within chapter four, various scholars since K. H. Graf in 1862 have noted similarities between the subject matter in Jeremiah 3:6-4:2 and the consolation collection. Similarities in vocabulary, imagery and rhetoric, usage of the second person feminine singular within 31:2-6, 9b and 31:15ff., as well as strong allusions to Hosean and "Northern" motifs which are well known in previous historical Jeremiah material--all point to a familiarity with Jeremianic prophecy. Graf, Cassuto, Untermann, Holladay, Lohfink, Bright, Thompson, Volz, Rudolph, Weiser, Herrmann, Ludwig, Clements and Paul make determination that the reason for this is the historical Jeremiah is making the pronouncements. There may have been some work by a later compiler in organizing the material, but on the whole the collection is authentic Jeremiah. While this is the easy answer, and the safest, considering that tradition has named the poetic collection as being Jeremianic, this does not mean that it is the correct answer. If our "*Gattungen* dating" methodology is sound, the salvation/deliverance/hope forms evidenced within

Jeremiah 30(37):5-31(38):22 would not have been utilized before the later exilic or early post-exilic period. This places these forms in a historical period *after* Jeremiah.

Certainly, though the historical Jeremiah utilized the second person singular feminine in a number of passages, this is not the only instance of this style within the prophets.<sup>8</sup> That a passage of scripture uses motifs *familiar* to a specific prophet does not ensure that those words are therefore *from* that prophet. The only thing proven by utilizing vocabulary, oratory or previous images of a prophet is that the speaker *is familiar* with a prophet's past utterances.

Thematic references to past, known material of a prophet would be natural within a deutero-prophetic composition. It is the allusion to "certified" past messages of a prophet which make deutero-prophetic literature/pronouncements appealing and acceptable to the religious communities which chronologically follow. The prophetic "traditionists" during the late exilic and post-exilic periods preserved and responded to the earlier prophet's material. These traditionists made editorial changes within the text, interpretations and, as the circumstances dictated, also wrote large compositions which would proclaim a new word for another day. Certainly,

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8. The use of the feminine singular "you" is found throughout Jeremiah 1-23, but also within the prophetic material within Isaiah, Deutero-Isaiah, Trito-Isaiah, Hosea, Micah, Nahum and Zephaniah.

through Jeremiah's disciples and members of the exilic community, Jeremiah's warnings and call for repentance would be remembered, if not already placed within a written form.<sup>9</sup> It is from this core of material that Jeremiah's message would be remembered. It is also from this core of material that any deutero-prophetic reinterpretation would find its beginnings.

To use the categories of Michael Fishbane,<sup>10</sup> it is the changing, the transformation of the oral *traditio* and the written *traditum* which updates and reinterprets previous messages of a prophet.<sup>11</sup> Whether it be a part of Jeremiah's scrolls which were carried into the exilic period, or an oral *traditio* later recorded in exile, there was an established *traditum* of two salvation messages from Jeremiah (3:12b-13; 4:1-2) plus many condemnation and disaster messages. The community which created much of the prose materials had access to this material, expanding the Jeremiah tradition through their

9. Cf. William Holladay, *The Architecture of Jeremiah 1-20*, Bucknell University Press, 1976; also, "The Identification of the Two Scrolls of Jeremiah", *VT* 30, (1980), 452-67.

10. Michael Fishbane, *Biblical Interpretation in Ancient Israel*, Clarendon Press, Oxford, 1985.

11. For a different, but complementary concept to Fishbane, see P. R. Ackroyd, *Studies in the Religious Tradition of the Old Testament*, SCM Press, London, 1987, 3-45, especially 17ff. Using the analogy of continuity and discontinuity, the Babylonian Exile (among others discussed) is noted as a crisis point. As a general dictum he states, "If discontinuity must be the experience of any community, political or religious, then the problem of what constitutes the true succession will always be present. What ever changes, political or social, come, there must be some means for recognizing and authenticating the handing on of the true tradition, what is acknowledged to be the same faith", 45.

theological reinterpretations.<sup>12</sup> It is entirely probable that another group, perhaps a disciple, or disciples, or followers of Jeremiah could have created a poetic collection of salvation/deliverance/hope material which alluded to Jeremiah's past utterances. Such traditionists would be able to create an updated word, even a salvation word from an original oracle of destruction (e.g. 30:5-7, 12-14). I suggest that this is most probably the case with the poetic consolation collection.<sup>13</sup>

C. Does the collection evince a general and consistent expectation for the future, perhaps evoking an eschatological scenario?

The poetic consolation collection certainly contains expectations about the future and the salvific intervention of Yahweh in the affairs of the people. In the historical Jeremiah materials, the prophet announced the complete destruction of the city, the land and the people. Now, a pronouncement which reverses the previous one is advocated. Yahweh's intervention will cause a new age to dawn. This intervention will provide: (1) conflict among the nations (30:16, 17b) and the wicked (30:23-24); (2) a return of the exiles to the land (31:7-9); (3) a restoration of the

12. Among others, see E. W. Nicholson, *Preaching to the Exiles: A Study of the Prose Tradition in the Book of Jeremiah*, Basil Blackwell, 1970; W. Thiel, *Die deuteronomistische Redaktion von Jeremia 1-25*, WMANT 41, Neukirchener Verlag, 1973 and *Die deuteronomistische Redaktion von Jeremia 26-45*, WMANT 52, Neukirchener Verlag, 1981.

13. Certainly this is the case within the Jeremianic prose tradition where words of judgment were reversed (cf. Jer. 32:28, 36ff.; 33:10ff.) to become salvation words within a different historical context.

people's fortunes (30:18-21, 31:4-6) including a renewed and rebuilt socio-political-religious infrastructure; (4) increased fertility among the people (30:19), their crops and animals (31:12, 5); (5) a possible banquet (resulting from festival sacrifices) which satisfies the appetites of both people and priests (31:12, 14); and (6) the care of Yahweh as the people's shepherd (31:10-11) which results in the land being safe to dwell in again (38:22b LXX).<sup>14</sup> Among these emphases of a new age, two major themes stand out: the restoration of fortunes with the people returning to the land.

The Restoration of Fortunes theme is clearly stated in 30:18ff. The city and the citadel<sup>15</sup> (or temple<sup>16</sup> or palace<sup>17</sup>) will be rebuilt. No longer will the people be small in number, but will multiply. The "congregation", the worship assembly of the Jerusalem cultus, will go in and out as they did in the days of old. That there is no king (only a ruler) is an indicator pointing to the days directly following the return. As 30:8-9 are a later editorial insertion, there is no note of this person being Davidic. A

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14. See David L. Petersen, Late Israelite Prophecy, 17, where he classifies eight components/elements which are present within deuteroprophetic texts as a part of an eschatological scenario. Only Joel 3-4 has all eight elements; Trito-Isaiah has four. We have identified six out of the eight elements being present within 30(37):5-31(38):22.

15. As stated within MT.

16. Following LXX 37:18, Targum "House of the Sanctuary", Rashi, Mezudath David.

17. Following Redak, considering that both the Temple and the King's Palace will be rebuilt.

prince of their own will rule them, a priest/ruler<sup>18</sup>, one called to approach Yahweh, will be called *again* to approach Yahweh. The historical period prior, during or just subsequent to Haggai and Zechariah comes to mind, with the anointed and crowned High Priest Joshua (Zech. 6:9ff.). The hope of the temple being restored--where a priest may approach--seems to be advocated. Such actions will bring continuity again to the land. With the discontinuity of the exile behind them the people of Yahweh can enter a new age.

This new age must be established so Yahweh's people may begin returning to the land. The LXX version emphasizes the land being safe again (38:22b) and brings to focus an image replacing the painful picture within the opening prophecy of disaster (37:5-6, 12-14). The rejoicing of Virgin Israel (31:4, 21) who will again be built, adorned and planted is highlighted within the text by dancing maidens playing their hand-drums. This shows (perhaps elicits) the thankful response of the people over Yahweh's action. The image activates a remembrance of Miriam and other women liturgically singing and dancing over the victory of Yahweh at the sea (Exodus 15:20-21). Like a well watered garden, the people shall languish no more. The staples of life are in abundance. The land is full of Yahweh's bounty, just as the priests are joyous over the fattest pieces of the sacrifices, 31:14.

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18. See my comments on 30(37):21 above in chapter four.



The Liturgical/cultic scope implied within this "new age" is noteworthy. Within LXX the festival of Passover (Phasek) is mentioned. The passover is a time of expectation, of deliverance rooted in the exodus and wilderness wandering traditions. A deliverance of equally hopeful proportions is advocated for the returnees. I consider that there is great importance relative to the passover reference within LXX. It is the first--and only--reference within Hebrew scriptural poetry specifically noting the name of the feast. The noting of the passover causes an incorporation of the feast's theological/cultic implications within the exiles return. This may well be an indicator of the setting for the collection--a cultic event--perhaps a "festival of the returnees"? If this were the case, then the entire poetic collection could be a remnant either from a pre-second temple festival, or synchronized with the reopened second temple, perhaps during an actual passover celebration. The salvific, eschatological age of Yahweh is cultically celebrated.

MT has a different perception than "the land being safe again", though the latter might be a cryptic reference to the land with "a woman surrounds/envelopes a man",<sup>19</sup> Yet, MT certainly is concerned with both a restoration of the people's fortunes and an exilic return to the land.

The MT also places less emphasis regarding any "festival of the returnees" by its lack of specificity. A

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19. I do not think so--I think LXX is following a different *Vorlage*.

general time of rejoicing will occur, with the fecundity of the land satisfying both the people and the priests. The return is still emphasized as being miraculous, and the instigator of the intervention is Yahweh. The lack of the passover reference in MT, however, takes the eschatological expectation down a level: the return will simply be in *some* future time, rather than at a *specific* time. Both the LXX and MT are eschatological in tone, yet MT seems to be tempering the expectation level noted in LXX.

D. Does this literature have a *Sitz im Leben* or purpose which may roughly be classified under any of the following categories: exegetical, programmatic or devotional?

Exegetical purposes. Exegetically, the collection examines the disaster of 587 (30:5-7), and the consequences of losing one's lovers (foreign alliances) because of the unsightly, incurable wound of exile (30:12-14). A reinterpretation of Jeremianic prophecy for a new age becomes necessary in light of a return from exile. To place such a message within the Jeremianic corpus calls for a familiarity with past Jeremianic prophecy, and a creative reworking of the material for a new situation. Yahweh's salvific intervention (30:16-17), with its acts of reversal and restoration (30:18-22), will usher in a "new age". This new age will dawn, complete with the rebuilding of the land and the people. Retribution to the people's enemies (30:17) will be swift, the whirlwind of Yahweh resting on the heads of the wicked (30:23-24), and the repentant people of God

rejoicing in the salvation of fecundity and peace in the land (31:2-22).

This poetic section, created by a "triggering" of poetry from a phrase within the prophecy of disaster (very probably Jeremiah's own) in 30:5-7<sup>20</sup> (30:7b, "And from this shall he be saved?"), is the early post-exilic community's retelling and reinterpretation of Jeremiah's prophecy for another, newer day. The collection takes an oracle easily considered a part of Jeremiah's earlier proclamations, and transforms an ambiguous phrase into the grounds for the people's salvation.

The passage can clearly be stated as having an exegetical perspective. This may not necessarily be, however, the collection's sole or primary purpose.

Devotional literature purposes. The poetic collection intentionally calls the faithful to look expectantly to the future, and such expectation will engender hope and the strengthening of the returning community. Again, this hope is more focused within LXX than in MT. The material may perhaps be calling for the devotion of the nation as the return to the land begins. In this way the collection has a devotional-admonitory character.

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20. Recalling William Holladay's closing comments in "Style, Irony and Authenticity in Jeremiah", JBL 81 (1962), 54. Regarding the end of 30:7 as being a statement of "irony", mocking the people's hope of rescue, he notes, "If irony was the original tone of this oracle, it was soon forgotten. The words became a pathetic straw of hope for a miserable people and, like a magnet, drew other words of hope to it: 8-9, 10-11, and the rest of the complex which makes up chs. 30-31."

Liturgical/cultic purposes. I find this to be the most provocative possibility, especially with the LXX reference to the passover. Certainly 31:2-22 contains liturgical allusions. Here we may note a review of salvation history with a divine pledge to rebuild, replant (recalling the call narrative material in 1:10) and remember the people. A new interpretation and projection of history is provided. The exiles will return to the land at the passover, with all the imagery that implies--the gathering of all the Israelites, and a redemption of Israel from foes too strong for them. This salvific intervention will precipitate an idyllic time of prosperity. Rachel's image brings a remembrance of past pain, weeping and sorrow--and also hope. A suggested repentance of the people (through Ephraim's mouth) is given. This is followed by a summons to repent and return--the land is safe again (LXX).

30:5-7, 12-24 also contain possibilities for liturgical use within the cultus. Begun with a negative review of history and the people's limitations with a divine inflicted judgment, the material is coupled with salvific intervention by Yahweh. A restoration of the people's fortunes will occur. The people will be received back into their "old" city, and be given a new prince/priest. The "congregation" will again be established "as of old". Divine judgment will be placed on the head of the wicked, until Yahweh's intent has been accomplished. 30:5-24 coupled with 31:2-22 could provide a new salvation story which would be the cultic/covenantal basis (30:22 MT) of the

returned community's faith. The cultus could certainly apply this recount of history because it authenticated its succession from the pre-exilic community.

This restoration is for all who are called, and for all who would return. 31:1 stands as an editorial amplifier--Yahweh will be God over all the clans of Israel. The personal references to Ephraim are not equivalent to Samaria<sup>21</sup>. The theme of being chosen, of receiving the blessing of the first born for salvation (rather than the curse, using Passover imagery, 38:8b LXX) lies behind the poetic collection's references to Ephraim. We note that references to "Virgin Israel", "Ephraim", and "Rachel" do not necessarily denote the old Northern Kingdom, and should be read more metaphorically than historically. The collection embraces the hope that all the clans might return. The isolationist/nationalistic attitude of Ezra-Nehemiah and Chronicles does not yet appear to be present. The attitudes fostered within Deutero-Isaiah for the whole of Israel seem to be more prevalent within this poetic collection than the chauvinistic attitudes of the fifth century which discriminated against non "Jews".

We suggest that 30(37):5-31(38):22 certainly has an exegetical purpose, a devotional purpose, and perhaps also a liturgical purpose, a "festival of the returnees" on passover (LXX), with the "congregation" being called together by Yahweh's intervening power.

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21. See David C. Greenwood, "On the Jewish Hope for a Restored North Kingdom", *ZAW* 88 (1976), 376-85.

### E. Concluding comment to section II.

Many other opinions have been posited regarding the poetic consolation collection. It has been promoted as having originating with the historical Jeremiah on the one hand, and as post-exilic on the other. Following our *Gattungen* dating methodology we have placed this material in the early post-exilic period. David Petersen's four suggested indicators have led to supporting the possibility of 30(37):5-31(38):22 being deuteroprophetic material. With apologies in transforming an American idiom: If it *looks* like deuteroprophetic literature, *sounds* like deuteroprophetic literature, has a constructed *form* and eschatological *expectations* like deuteroprophetic literature, then it possibly, even probably, *is* deuteroprophetic literature. The collection is Jeremianic in its basic origins and images, but is compiled and written by a later, anonymous (perhaps cultic or even hierocratic<sup>22</sup>) source.

### III. *Gattungen* Dating, *Sitz im Leben*, Suggested Purpose of Deuteroprophetic Jeremiah Collection.

The following may be suggested about the poetic consolation collection of Jeremiah 30(37):5-31(38):22, in light of our deuteroprophetic hypothesis:

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22. Following Paul D. Hanson's categories noted within *The Dawn of Apocalyptic*, Fortress Press, Philadelphia, 1975, 1-31.



1. Our methodology of *Gattungen* dating places the presentation of this collection as the early post-exilic period.
2. The consolation collection was written apparently within Judah (31:22, especially 38:22b LXX), prior to the second temple's construction and government solidification (30:18ff). We suggest it was written prior to 515 B.C., prior to or during the governorship of Zerubbabel.
3. *Sitz im Leben*. Who wrote the poetic consolation collection? Cultic genres are used, though this is common within the early post-exilic period. This prophetic material appears to be rooted within a cultic setting (38:8b LXX, "the festival of passover"), and utilized at a time when the land is able to be inhabited again. It may have been used within a cultic setting, and is certainly an exegetical document authenticating the recently arrived community of Babylonian exiles to Judah. As it is an eschatological message which acknowledges the historical circumstances of the community, I suggest the writer is a Jeremianic traditionist in sympathy with the community's hierocratic element. When was the collection written? As stated above, the speech was collected *prior* to Zerubbabel and edited and incorporated during that time or directly afterwards. To whom is it speaking? It appears to be addressing the returning exiles who have entered

the land, and is also calling out to other exiles to return.

4. The intention of the collection is to revive the eschatological hopes of the people noted within 30:18-22, 31:5-6, 7-9, 10-14. The message to be sent out is within the summons to repent and return in 31:21-22. The purpose is to provide positive propaganda to the scattered, former inhabitants of the land. The situation of 30:5-7, 12-14 has passed. The time to return is now. "Don't hold back! Don't twist and turn, don't dilly-dally! God's new order, and the restoration of fortunes is at hand. Shout it out to the coastlands, and return!" This is accomplished by utilizing an exegetical/theological pamphlet, devotional in breadth, with the added hope of liturgical and governmental renewal within Jerusalem.

5. This collection offers hope for all of Yahweh's exiled clans to return to the land. References to Ephraim, Rachel and Virgin Israel proclaim a vision for all of the family of Israel to reunite as one people, through the leadership of "Zion".

6. Outline of "new" salvific message:

30(37):5-7, 12-14--Prophecy of Disaster,  
Presentation of previous circumstances.

30(37):16-17--Announcement of Salvation, Divine  
Intervention to change circumstances.

30(37):18-21--Announcement of Salvation, causing the authentication of hierocratic situation in Jerusalem during the early post-exilic period, restoration of fortunes.

30(37):23-24--Prophecy of Disaster on the wicked (and those who oppose Yahweh's verdict).

31(38):1--Editorial amplifier/clarifier, Yahweh to be God of all of Israel's clans.

31(38):2-6--Announcement of Salvation, recalling Yahweh's finding of Israel, and how "again" the people will be planted and built in the land.

31(38):7-9--Proclamation of Salvation, calling the people to praise Yahweh's salvific and gathering action at Passover (LXX).

31(38):10-14--Proclamation of Salvation, bringing the witness of Yahweh's intent for the people to the nations. The people themselves know the power of Yahweh through the abundance of the earth, the joy of the dance, and the satisfaction of appetites, most especially the priests (and the sons of Levi, LXX). This appears to be a grand banquet, even a liturgical, festival/eschatological banquet.

31(38):15-20--Proclamation of Salvation (Variation), with Rachel remembering the past exilic period's pain, weeping and sorrow. The situation will be changed, there will be a lasting place for Rachel's children. A suggested repentance prayer (placed

within Ephraim's mouth) and statement of Yahweh's acceptance.

31(38):21-22--Summons to return with cry of Yahweh's frustration over "Virgin Israel's" hesitance to return. There is no reason to delay, within the land "people may walk about in safety" (LXX).

Major later additions--30:8-9, 30:10-11, 30:15, 30:22.

#### IV. Concluding Comments Regarding 30(37):5-31(38):22 And Its Place Within Deutero-Prophetic Literature.

The fracturing of Judean society in 597 and 587 B.C. brought discontinuity to the established cultic and social structures of Judah. Jeremiah's prophecies of destruction, judgment and exile were brought to bear on the Judean exiles within Babylon. With the loss of the temple, the land and the Davidic monarchy the people's contact points with Yahweh were disrupted. This led the people to examine the traditions of the past, looking to find hope for the future. When the condition of exile was changed by Cyrus in 539 B.C., the Judean exiles sought ways and means for transmitting the true and "authentic" traditions of the past. The community also sought means to both acknowledge the prophetic word of the pre-exilic period, yet assert that this proclamation no longer conveyed the same message of judgment to the returning exiles. Words of salvation/deliverance/hope were sought from the earlier prophets, recertifying the covenant relationship between the people

and Yahweh, acknowledging the true faith, and recognizing the cultic and governmental circumstances implemented by the returning community. A need for continuity with the past was necessary within both the societal and cultic structures. Building from a prophecy of disaster and doom of Jeremiah's (30(37):5-7, 12-14), triggered by an ambiguous phrase (30(37):7b), words of salvation/deliverance/hope were drawn together which proclaimed and certified the salvific intervention of Yahweh on behalf of the people. This message authenticated the governmental and cultic systems which were in existence, offered an eschatological word of redemption, and called for a scattered people to return to the land gifted to their ancestors by Yahweh. Phrases, imagery and motifs of the historical Jeremiah of Anathoth were utilized within this message of consolation, collected within a poetry format, and proclaimed using the salvation/deliverance/hope speech forms of the day. This poetic consolation collection was used as both an exegetical/propaganda tool and a liturgical device. The people are called to enact the salvific drama which remembered the peoples' redemption from bondage in Egypt (specifically at the passover celebration), now including rescue from exile in Babylon. The logical compilers and redactors of this collection would be identified with the traditionist circles, most probably among the hierocratic elements, both cultic and political, within the community.

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